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Calvinist Contact

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Dolphin carnage on the high seas

Stan de Jong

TORONTO — Greenpeace, known for its strong environmental advocacy stance, is seeking wide public support for a resolution currently before the European Economic Community to investigate ways in which the EEC can stop the annual slaughter of as many as 100,000 dolphins by the tuna fishing industry.

According to Greenpeace, the world's dolphins are being decimated through a deadly combination of commercial greed and plain human carelessness.

In the next five years, international tuna fishing fleets in the eastern tropical Pacific will legally slaughter more than 375,000 of these sensitive, intelligent animals.

Despite steps taken in the early '70s to protect dolphins, the pace of the killing is worse today than it was 10 years ago. It is the largest commercial exploitation of marine mammals in the world.

The following is an eyewitness report from a former U.S. government biologist working undercover onboard a tuna boat:

"Listening to 500 dolphins shrieking in panic as they fight and gasp for air ... standing by helplessly as living dolphins were dragged aloft thrashing and flailing in terror before being literally crushed to death in the ship's machinery ... it's enough to make you give up tuna for life."

The hideous round-ups

For unknown reasons, schools of yellowfin tuna often gather just below herds of dolphin. Tuna fleets simply watch for playfully leaping dolphins to locate their catch. Fishermen chase

down the dolphins with helicopters and speedboats. Exhausted and terrified, the dolphins are then encircled in "purse seines," nets more than a kilometre long that are drawn closed at the bottom.

The animals are trapped. Because they are mammals, they are as much in need of air as the fishermen above. They suffocate or drown, or they end up being hauled, still alive, through the power blocks that run the nets.

Greenpeace estimates that at least three populations of dolphins — northern offshore spotted, eastern spinner and coastal spotted — have already been severely reduced as a result of this hideous practice.

A 50-kilometre wall

Tuna fleets are, however, not the only culprits threatening dolphins. Many thousands more will die this year in driftnets, described by Greenpeace as modern monstrosities of plastic monofilament that trap *any* living creature that enters their paths: dolphins, seals, marine birds, even whales!

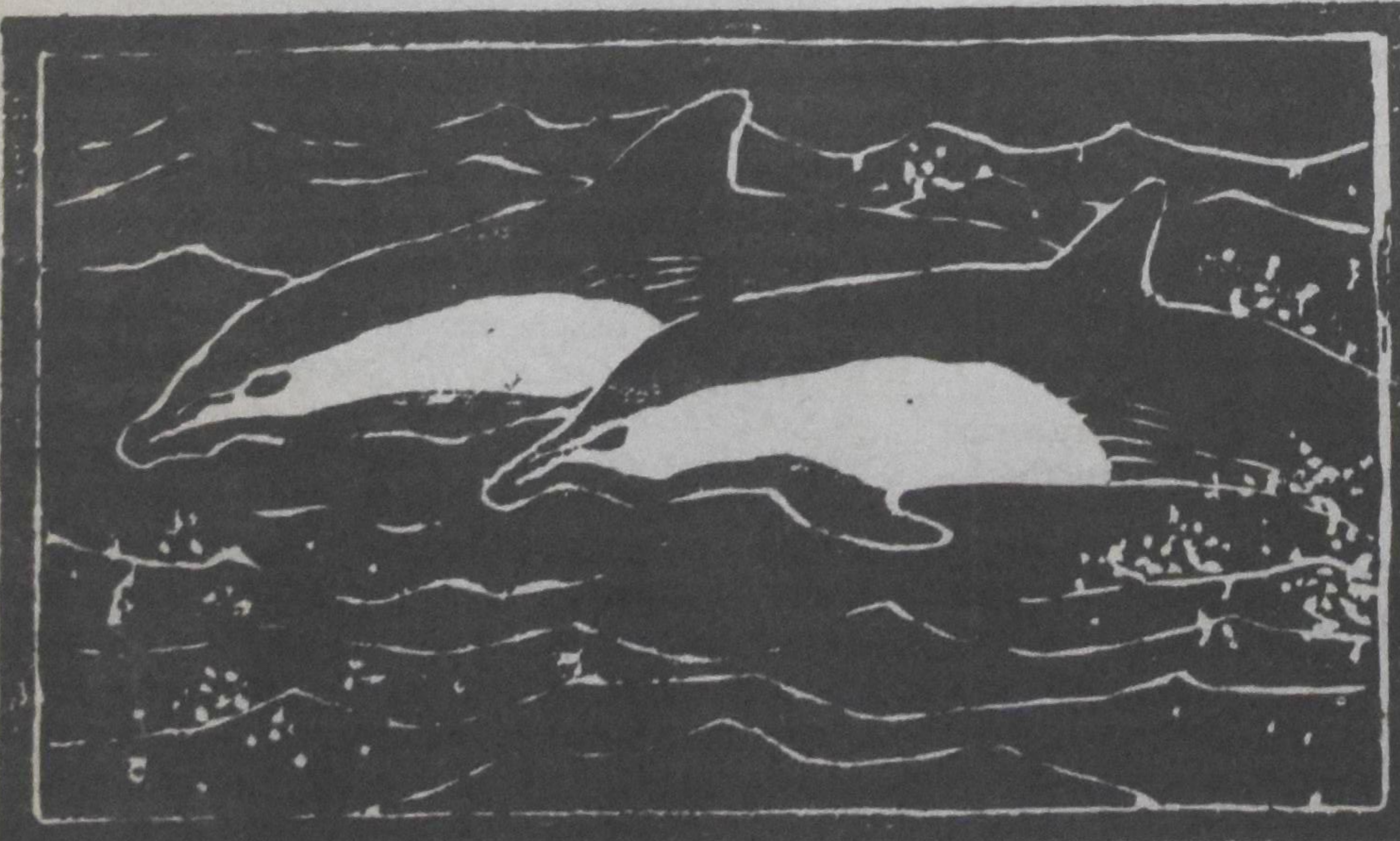
Imagine a net that hangs in the ocean like a wall up to 50 kilometres long, one so sheer the dolphins' sonar cannot detect it. Each year, thousands of Dall's porpoises and other dolphins are entangled and die in these nets.

See **SAVE** — p. 3

Thinkbit

There are in life but two things to be sought, Love and Power, and no one has both.

From: Desert inscription by a Roman captain serving in Libya



GREENPEACE

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Carefree summer ahead!



Photo: Josepha Schonberger

Safety rules for children when swimming

1. If possible, have a swimming BUDDY, but never swim alone.
2. Don't swim until two hours AFTER A MEAL.
3. Don't swim in an UNSUPERVISED AREA.
4. Don't dive into UNKNOWN WATER.
5. Never swim AFTER DARK.
6. If you swim LONG DISTANCE, follow the shoreline and be accompanied by a boat.
7. If you're a non-swimmer, wear a SAFETY VEST when you're in the water. Don't rely on water toys to keep you afloat.

Note for parents: Make sure your children are SUPERVISED at all times. Children have drowned in the time it takes to get a drink or answer a telephone call.

Information supplied to *Calvinist Contact* by Marilyn Zwarych, Red Cross official in St. Catharines, Ont.

Refugee sponsorship shifts to Africa, Europe

Marian Van Til

BURLINGTON, Ont. — Due to political factors, the Christian Reformed Church in Canada is now sponsoring mainly Ethiopian and Romanian refugees rather than Cambodians, who were once the church's largest refugee group, says Peter Zwart, refugee co-ordinator for the Christian Reformed Church in Canada.

The refugee work is facilitated by the Christian Reformed World Relief Committee (CRWRC), which has had what Zwart calls a "master agreement" with the Canadian government regarding refugees since 1979. Other churches and private agencies have similar agreements.

The agreement puts no "quota" on refugees — there is no limit to the number which may enter Canada per year under CRWRC's auspices. Zwart says 8,000-10,000 refugees have come in annually in the last few years sponsored by the "private sector," which includes CRWRC. In addition, the government itself sponsors about 15,000 annually.

Since 1979, CRWRC has facilitated

the sponsorship of about 5,100 refugees from Southeast Asia, including Thailand, Vietnam, Singapore, Hong Kong and the Philippines. During those 10 years only 25 refugees came from Africa and 195 from Europe.

Negotiations between three political factions in Cambodia (formerly Kampuchea, now Cambodia once again) are currently underway and a solution to that country's refugee problem may be in sight. Because that is so, and because some 160,000 Cambodian refugees are waiting for that solution in six huge camps in Thailand, the Thai government is not permitting those Cambodians to be interviewed by Canada or Canadian refugee agencies. The Canadian government concurs with that decision.

See **AFRICA** — p. 2

In this issue:

The Anglican Church holds its synod pp. 6, 12
Batman is not for kids p. 7
"Raindrops of righteousness": a story by Ron DeBoer pp. 10-11

Africa seething

... continued from page 1.
(Exceptions are allowed for spouses or minor children of refugees already settled in Canada.) Though it may not be so in every case, in general, repatriation is seen as the best route for Cambodian refugees, says Zwart.

The greatest refugee needs at this time, therefore, CRWRC feels, are in Africa — particularly Ethiopia (escaping political and financial catastrophe) — in Eastern Europe, especially Romania (escaping political repression), and in other parts of Europe to which Africans and Middle Eastern refugees have already fled but may not be allowed to remain.

Zwart points out that Canada's new refugee laws do not affect CRWRC's work. The tightened refugee laws affect claimants without papers who have fled to Canada and then sought refugee status but do not affect private sponsorship of refugees.

Ten Christian Reformed volunteer co-ordinators across Canada (five in Ontario and one each in Saskatchewan, Manitoba, Alberta, B.C. and covering the eastern provinces) direct local refugee efforts by congregations (and in some cases, individuals) in their denomination. For example, the co-ordinator in Alberta finds local churches willing to sponsor refugees and provides those sponsors with names of refugees which have been supplied by Zwart's office at CRWRC in Burlington, Ont.

Sometimes individuals rather than congregations choose to become sponsors. That is not as complicated or costly as it may sound, says Peter VandenBerg, 75, a resident of St. Thomas, Ont.

Though a member of the Cambridge (Ont.) Orthodox Christian Reformed Church, VandenBerg has friendly ties with CRC members and through Peter Zwart and CRWRC sponsored his first seven refugees in 1979. Some of the refugees stayed with him and his wife, Tina, and some stayed next door at their daughter Helen's home. (Helen

married a Vietnamese refugee who had become a Christian.)

No heroism needed

"It doesn't cost a lot if you've got room for people to live with you," says VandenBerg. "There's very little risk, humanly speaking. You're only responsible for them for one year, and in the meantime, their OHIP (Ontario Hospital Insurance Plan) is paid and the government gives them \$110 per week children's allowance if they go to English classes."

Up until the shift away from Cambodian refugees, VandenBerg had been pushing churches in his area to sponsor relatives of Cambodians already in Canada. That involved no financial commitment at all because the Canadian Cambodians were taking on the responsibility of caring for their own relatives.

VandenBerg says the refugee sponsorship program has been very successful and that he and his church (which has sponsored seven families) have been "richly blessed" by it. He has led Bible studies with many of the Cambodians sponsored in his area and relates that there are now Cmbodian churches in London and St. Thomas, Ont., with "very talented" native pastors and leaders.

VandenBerg sees meeting refugees' needs as a field for evangelism. He urges other individuals and churches to "make use of this great opportunity to tell all those thousands of refugees in our countries the message of the only comfort in life and death."

Calvinist Contact editor Bert Witvoet and his wife, Alice, have recently gotten involved in CRWRC's refugee "shift." The Witvoet's have sponsored a Romanian man who is now seeking to bring his wife and daughter to Canada. Witvoet says it took only three months from the time that he and Alice received the refugee's name from Zwart to the time the man arrived in Canada. "It's satisfying work to help someone escape an extremely oppressive regime," concludes Witvoet.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



What's special about farming?

The Christian Farmers Federation of Ontario (CFFO) is beginning to lose its clear-eyed grip on reality. I say this on the basis of a draft of the brief the federation is preparing to present to Agriculture Minister Don Mazankowski. I stress the point that it's a draft. There is still time to whip this one into shape.

CFFO could start by dropping this paragraph: "Rural people have always worked hard. They produce not only ample food at reasonable prices, but maintain a beautiful countryside and have sent wave upon wave of risk-takers into urban communities to help them develop. They deserve an appropriate reward for their many contributions to society."

I doubt it. Having grown up on a farm and worked in cities, I have found Canadians to be much the same, whether rural or urban. When it comes to comparisons, it's only fair to compare farmers with those in cities who run small-scale and independent businesses. It's my experience that the latter work every bit as long and hard as farmers. Yes, there are exceptions.

So farmers produce ample food at reasonable prices. Given our resources, why not? And do they really maintain a beautiful countryside? Perhaps a majority, but not all farmers. Have they really sent wave upon wave of risk-takers into urban communities? Or did sons and daughters turn their back on the risks of farming, preferring the security and pay of city jobs?

Counting merits

Yes, farmers deserve an appropriate reward for their many contributions to society. But if the rewards are granted on merit, most will be standing far back in a long line. How about housewives? And mothers? The unemployed?

The next paragraph in the draft brief says: "The control of productive resources by many is the basis of political democracy" and goes on to say "resource control by a few inevitably leads to a dictatorship of the right or the left." Maybe so. When do we reach the danger point in agriculture? When two per cent of the population controls 80 per cent of our farm land? If so, we're already there — and beyond. Less than four per cent of our Canadian population of 26 million people are farmers. Twenty per cent of our farmers account for 80 per cent of our agricultural production, so it's easy to conclude that more than half of our farm land is already owned by less than two per cent of our population.

The children of our farmers have a decided advantage in becoming the farmers of the future. They have tax breaks, credit breaks, quota transfer policy breaks, not to mention a lifetime growing up on a farm, learning how it's done.

The brief complains that the federal government is "treating agriculture like any other business" and says that "is in appropriate." Why? If farmers are to receive special treatment, where do we draw the lines? And what are farmers offering in return for their special treatment? Would it not be better to have an entire society that is just and fair, not

one that's a series of special cases, one for farmers, another for doctors, another for teachers, etc.? Might it not be better to lobby for an end to some of the abusive special privileges that exist in our society than to be and plead to extend that principle and approach to farmers?

High risk?

The brief complains about the high risks and low returns in farming, yet offers no statistics to bolster the complaint. I wonder what farming would be like if farmers gain what they seek — if they gain returns equal to the rest of society, and reduce risks associated with weather, prices and profits. One thing I would expect is stiff competition — and not just from large food processing companies. Everybody would want to be a farmer.

In fact, this whole situation is very much tied to another sentence in the brief which says: "Many farm families accept low economic return in order to have the quality of life benefits that agriculture provides." Corporations don't give two hoots about the quality of life; only people do.

But do farmers really accept low economic return in order to have a certain quality of life? The complaining I hear from farmers, and the lobbying their farm organizations do, suggests that they aspire to a quality of life that shows precious little difference from the materialistic goals of our urban Canadian society.

The brief continues with similar faulty logic: that "agriculture is special and it has unique financial circumstances" and that farmers draw their prestige from production, not profits, so they produce too much. Agriculture's financial circumstances are no more unique than home building, oil drilling or salmon fishing. If the federation wants to find an explanation for perverse over-production, it would do well to examine the tax analysis economics Professor Gary Hutchison is doing at the University of Guelph. Hutchison believes the cash accounting for income tax purposes that farmers enjoy is responsible for surplus production. Hutchison says this tax break also makes it much tougher for young people to compete against established farmers when it comes to buying land and quota to get started in business.

The brief's fundamental flaw appears to be confusion between what's Christian and what's secular. The line is not drawn between rural and urban, between farmers and corporations. There is no particular virtue in being a farmer, nor is there any particular sin in working through (or for) a corporation.

Christians are not proud or arrogant, demanding special privileges from society. They are humble servants, faithful stewards, filled with love. Their special privileges come from God. Society has nothing to offer them, other than freedom to obey their God. That's the clear-eyed and compelling logic that girded previous federation briefs. I hope to see it return in the final draft of this one.

Jim Romahn is farm editor for the Kitchener-Waterloo Record and lives in Kitchener, Ont.

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Pressreview

Carl D. Tuyl



Air Canada is on sale, Via rail service is being cut back, and Canada Post will charge \$1.95 for next day delivery. This government is going to have a financial bonanza. They will have to invent new ways of spending it, which has never been a problem for any government.

The Gallup people, ever wanting to serve the population, have demonstrated beyond any shadow of doubt that 18 per cent of Canadians said that Prime Minister Brian Mulroney would be their favourite choice as a dinner companion, while his wife, Mila, was the choice of only one per cent of the population. How come I always wind up in the minority?

Monsieur cancelled the September meeting of first ministers. He proposed to postpone the meeting till November. The Meech Lake Accord was to be the topic of the September meeting. If Monsieur is to realize provincial unanimity on the Meech Lake Accord, he will need a whole book full of magician's tricks, including the one that has a woman sawn in two halves.

Nurses in British Columbia as well as in Quebec are back on the job and appendectomies

and other surgical procedures are almost back on schedule. Wilhelmus Maria is smiling again, and Premier Bourassa can concentrate again on how to lure the province's women in to having babies.

A certain federal party is in the throes of a leadership crisis. Turner is spreading blame without mentioning any names, although everybody knows who he has in mind. Number-one-in-our-hearts Chretien is still the front runner, and Paul Martin is not getting close to him. His performance both in the House and on the rubber chicken circuit is comparable to a sabotaged grenade: a dud.

Manitoba Finance Minister Clayton Manness is someone we could use in Ottawa. The minister said that all government-funded agencies which cannot demonstrate their usefulness are going to be eliminated. Now there is a novel idea. We may expect the count of unemployed in Manitoba to go up by a significant number.

Did he, or didn't he? Not even his barber knows. Only the *Jerusalem Post* knows. That paper maintained that Monsieur used some rather unflattering and unparliamentary names to

describe PLO Chairman Yassar Arafat. Monsieur undiplomatic? That can't be true. Joe Clark, who, like George Washington, cannot tell a lie, said that he could state "unequivocally" that the Prime Minister had said no such thing. See?

Noticed the climb of the Canadian dollar lately? All the readers who bought Dutch guilders must have noticed it. The dollar climbed especially in relation to the American stuff. It's all a dark Tory plot, according to Liberal finance critic Lloyd Axworthy. It is part of the free trade deal, Axworthy says. He would not even want to entertain the thought that on the world's money markets there is a bit of confidence in the Canadian economy. Axworthy sees free trade behind every increase in the price of bubble gum.

Our minister of health wants to find out whether cigarette smoking is addictive. Somebody will be commissioned to conduct the investigation. At a nice fat fee, of course. I could have supplied the answer for half the price, and in five minutes. But then again, what do I know?

A few cheers for some seniors. Sir Ronnie at 78 was thrown from his horse, dusted himself off and declared himself to be OK. And then there is the Queen Mother, all charm and smiles at 89, doing the tiresome ceremonial thing on her 11th visit to Canada.

Mikhail Gorbachev never arrives anywhere without a few

diplomatic surprises in his bag. Speaking in Paris he shocked the assembled NATO countries right out of their diplomatic socks with a rather drastic disarmament proposal.

Chinese leaders now blame the United States for the pro-democracy demonstrations that rocked the country. It was an international conspiracy against communism. And they really are sorry for anyone who got hurt or killed by the army. They had run out of rubber bullets. Too bad, but it couldn't be helped. In the meantime most multi-nationals do business as usual in Beijing. A buck is a buck, right?

British subjects in Hong Kong, nervous about the transfer of sovereignty to China which will take place in the '90s, are being denied the right of abode in England. It is said that between three and five million people want to leave the colony. Canadian visas are more popular at the moment in Hong Kong than a 10 dollar bill at a wino convention. We could use some more tax payers here.

British unions and Mrs. Thatcher are at it again. The subway in London did not run, the dockworkers are going home, and the union of railway workers will join in the battle. They are facing a

formidable opponent. The Iron Lady is a union buster from way back. She has experience in that field. Although much of her attention and energy is now diverted to the maintenance of British sovereignty in the coming 1992 European economic integration.

Dutch anti-apartheid activists have called for a boycott of Shell Oil products. Shell Oil has refused to get rid of its investments in South Africa. So what are they going to use? Exxon?

South Africa's ruling party wants to extend voting rights to blacks within five years. This does not mean, however, that the black majority would be able to form a government. The blacks will have the right to vote, but it is not yet sure what they would be able to vote for or against.

And here is a news item from "De Plopper," the contact paper of the veterans of the Princes Irene Garde Regiment of the 7-December division. Reunion will be held September 29 at De Harskamp in the Netherlands. A monument to those killed in battle in Indonesia was dedicated in Roermond.

Carl Tuyl is the pastor of First Christian Reformed Church in Kingston, Ont.

Save the dolphins campaign

... continued from page 1.

Japan, Taiwan and Korea all use driftnets in their quest for squid and salmon. When heavy seas threaten their catch, profit-minded skippers cut loose huge sections of net, which then become deadly "ghost nets" that float free until the weight of their victims pulls the nets to the bottom. Within the last few weeks, however, owing to pressure from Greenpeace and others, Korea has said it will ban the nets.

Public protest convinced the United States Congress to legislate a reduction in the dolphin slaughter in 1972. The Marine Mammal Protections Act (MMPA) was supposed to reduce dolphin losses to "numbers approaching zero."

But 1984 amendments to the MMPA allowed U.S. tuna fleets to kill up to 20,500 dolphins a year, indefinitely. Recent changes to the law failed once again to put a halt to the carnage and, in fact, permit the U.S. and other nations to kill 375,000 dolphins in the next five years. And no one knows the number of unreported kills.

In Europe, the EEC — second only to the U.S. in tuna imports — is being urged to implement programs to eliminate dolphin mortalities by all nations.

In 1986, Greenpeace campaigners persuaded Australian officials to ban all high-seas driftnet fishing in Australia waters. It's a victory that saves the lives of 3,000 dolphins every year.

Canadians are now being urged to add their voices to the public outcry and make clear that people everywhere demand an end to the unnecessary slaughter.

What can the average person do? For one thing, one could write a letter to the EEC stating one's support for the resolution now being considered. The address is: *Mr. Ripa de Meana, Commissioner Responsible for the Environment, European Economic Community, Rue du Roi 200, B-1049 Brussels, Belgium.*

Secondly, if you are a tuna lover, buy only albacore (white chunk) tuna which is not caught at the expense of dolphins.

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Editorial

Don't fit the mould, make your own impression

I finally saw the film *Dead Poets Society*, even though our film review editor Marian Van Til already endorsed it some weeks ago as a "well-made, beautifully acted film which effectively presents universal human dilemmas." I'm glad I saw the film. It's one of those rare movies that moves the heart of any serious player in the drama of life. Christians should be very much gripped by the conflict it poses between the call to conform to what appears to be a highly respectable endeavour and the "disruptive" voice of those who seek first integrity.

One of the themes of the film is captured by the Latin phrase *carpe diem*: seize the day, live life to the fullest. That comes from thinking that this life is all there is. After that, all you do is "push daisies." That part of the film is a bit hedonistic and fits the teacher Keating's idea that poetry is made for passion and for making women swoon. However, the main theme is not that. It focuses on one of American poet Walt Whitman's lines: "To be a part of the great play of life and to contribute a verse." The film suggests that this can be accomplished only if we live life from the centre of our being and, instead of marching to a beat, walk in our own peculiar way, or even exercise the right of not walking.

Two young men

This is not meant to be a film review. I just want to make a few connections between the theme of the film and the Reformed community. Surely, we Christians want to contribute our own verse as we make our entrance and exit on the stage of God's creation, even though we may not share the film writer's suggestion that we are a law unto ourselves. But, I ask myself, do our homes and schools still encourage integrity and individuality in the face of mounting pressures to conform?

I know of a young man from a respectable family who does not believe that God exists. Yet, he has made profession of faith. Why? Because he doesn't want to disappoint his parents and because he thinks that Christianity is a higher form of living. What scares me about this is that this young man will some day become a deacon in the church and, once he has silenced his conscience on that step, an elder. He will rule the church out of a respect for form and tradition, and he will oppose anything that rocks the boat.

I also know of a young man who recently returned from a trip abroad, telling his parents that he is an agnostic and cannot in good conscience pretend to be a Christian. No doubt that kind of confession is very painful for parents, but at least it gives them clarity about what they ought to pray for. Also, this young man has helped the church get rid of at least one hypocrite. I sincerely hope that the Lord will touch him one of these days. We need honest people like him in the church.

Early integrity

A few weeks ago, I visited the Grade 1 class of Trinity Christian School in nearby Burlington. I was greatly encouraged by what teacher Joanne Paas was trying to accomplish with her students. She very strongly believes that each child should find his or her own voice in speaking and writing. I read some of the stories the children had written. I enjoyed the originality in their writing, though conformity was always lurking around the corner. Mrs. Paas is onto a good thing when, instead of emphasizing misspelled words,

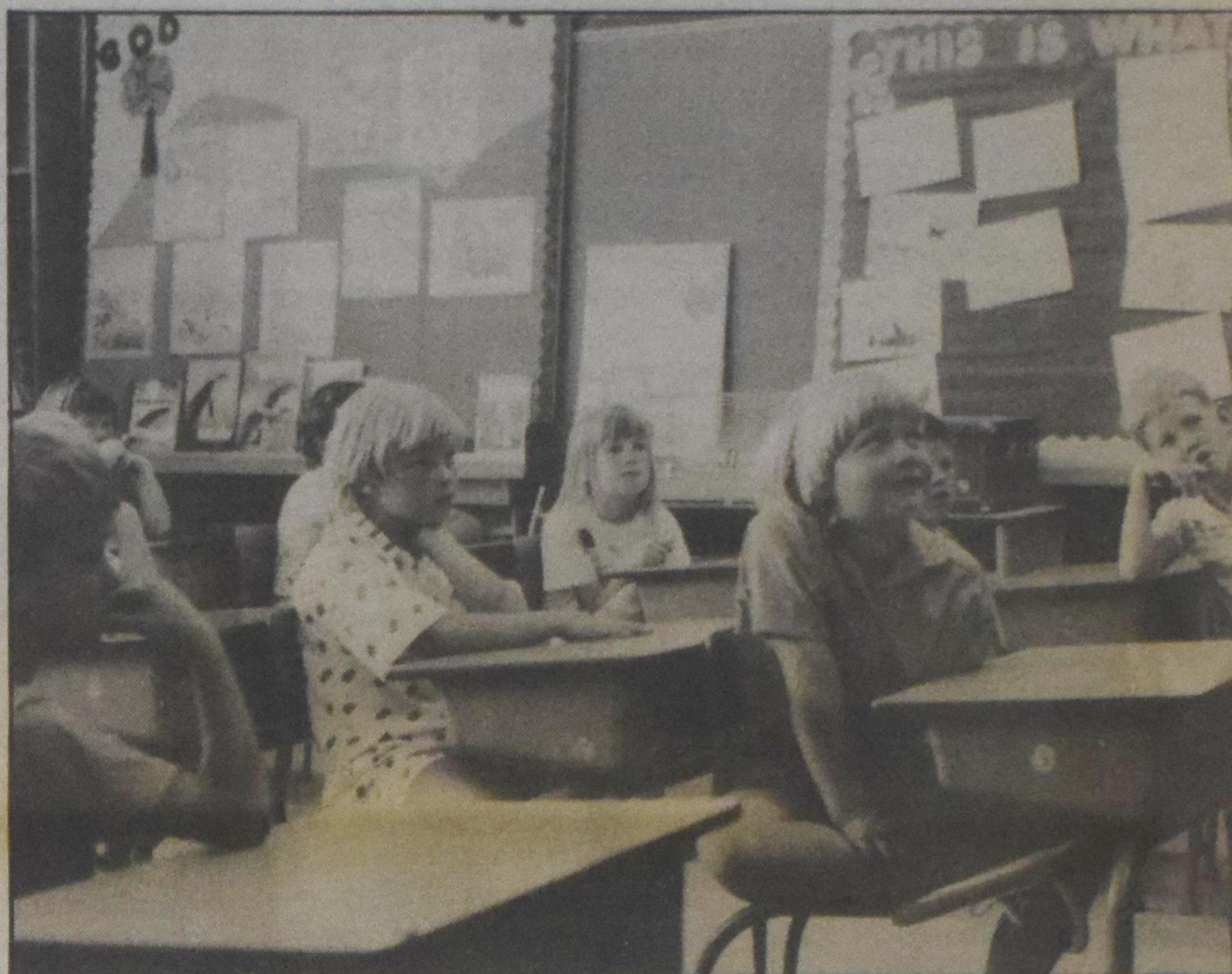


Photo: Bert Witvoet

This informal shot of some of the Grade 1 pupils at Trinity Christian School is a study in personalities.

she encourages the flow of words. Let me reprint two small stories to show that in some classrooms of the Christian school system, the voice of the unique person God has made is not suppressed.

The bus is bumpy and I can hear singing on the bus. Kids sing and it gives me a headache every day on the bus. I hear singing every day and then the bus driver says, "Sit down, kids!" Then the bus control comes and says, "Sit down." And then the kids sit down and they stand up again so the bus control comes again and says, "Sit down or you'll get reported." And the kids never stand up any more so they don't get reported.

Ruby Sieders

Every night I have to eat vegetables — like beans, meat and potatoes and sprouts. Sometimes we do not have to eat, not the yucky stuff. Opa makes me eat everything off my plate. My dad takes some off my plate if I sit beside him. Mostly my sister sits beside Opa When Opa and Oma come to our house we're going to give them everything we eat — lazagne, pizza, and spaghetti. So, living at Oma's is not fun at all — but I still love them and it is still fun.

Lindsay DeHoop

If you keep in mind that these are Grade 1 pupils, then you have to admit that the person's own voice is emerging in the sometimes cramping discipline of writing. This gives me courage. I only hope that later years of education will not snuff the flame of individuality. Integrity is a rare commodity that must be sought with great zeal. Without it, the church will not survive as a leaven in our society and a song of praise to God.

BW

GUEST COLUMNIST

Letters

Those who died in prison

Ron Dube

Dying while in prison is a very real and frightening possibility for those doing time. It is a subject that most prefer not to talk about. The thought of dying alone in such a cold place is too painful for them to accept. No one wants to die alone, whether in here or out there. Death is too final and no one should have to face it alone.

But death is one of the few things in life that is guaranteed. The day will come when God will call for each and every one of us and we will depart from this life. It is reassuring to know that, as God's children, we will be welcomed home by our Father.

In prison one needs to hold on to those precious promises that God has made to us through his Son. All who have faith in his forgiveness and mercy can dwell in the comfort of knowing that death is not final.

When someone dies on the outside, many people gather to mourn and grieve the loss. That person will continue to live in the memory of each person that knew him or her. Yearly this death will be remembered. The grave will be visited and flowers will be placed. Many people will set aside time from their regular activities on special days to honour the dead.

We live in a society that remembers its dead. We even have national holidays established in honour of those who died in the service of others. Remembrance Day is special to all because the numberless dead are honoured.

Inside prison, people find death for many various reasons. How, why or when they died is not the issue — that people have died is.

Unfortunately, and sadly, remembering those who have died inside prisons has met with interference. Yet, every year, all over Canada and parts of the United States, prisoners do remember their brothers and sisters who have died within the penal system. Prisoners are no different than those on the outside in wishing to show respect for their dead. One might expect that because our incarceration is intended to instill in us an appreciation of life, we would be allowed to express concern for those around us who have passed away.

Respect our observance

August 10 is the day that prisoners wish to dedicate to those who have died alone and in horrendous conditions — those murdered and those who could no longer cope with the terrors of prison and so resorted to the taking of their own lives.

Cruelly, prisoners are threatened with a variety of punishments for participating in that day of reflection, mourning and fasting in honour of the dead. Surely, justice is not threatened by the remembrance of those who have passed away behind prison walls. We ask no special treatment or privileges for August 10. We only ask that we be permitted to remember those who are gone and to show their loved ones that we still care. Prison Justice Day is a special day designated for the remembrance of the deceased. We cannot attend funerals to pay our respects. We simply ask that people respect our observance of Prison Justice Day.

Everyone and anyone is invited to share with us what the day represents; whether inside the walls or outside the walls, we ask that people lend support to this day. Death is a part of life and each passing must be respected in order to insure that life remains of lasting value and meaning.

We ask the institutional administration to desist from issuing threats, warnings and punishment to people who merely wish to remember. If the price of this day is to be the loss of wages, earned remission and/or privileges, then we will continue to gladly pay. It is a small price in comparison to the loss of those hundreds of sisters and brothers who paid with their lives.

Ron Dube is a prisoner in Collins Bay Institution, Kingston, Ont.

Farming ain't so bad

I am concerned about some of the statements that the *Catholic New Times* made in Rev. Kuntz's column entitled "Crisis of freedom and farming" (June 16, 1989). First, the pastoral letter from Ontario bishops. I am not saying that these church leaders should not voice their concerns about agriculture, but I do believe that their first and foremost duty is to proclaim God's word.

To say that the Ontario farmer has not fared much better than those of the Soviet Union? The Soviet system is godless; our farmers have many top choices and options.

Bankrupt soil? Our top farmers keep their farmland in top condition.

City dwellers don't care about farmers problems? What about farmers caring for workers on the assembly lines, or the pressure on businesspeople on Bay Street?

Ag policy dehumanizing? In our part of Canada the farmer has certainly not done any worse than any other business. You may take a look in Florida and California in the winter season.

Competitive? Yes, because God has created us so. That is why we now have

more large family — corporate farms, but STILL family farms.

In the business of farming, unless large corporation get an unfair tax or business break from the government, they cannot compete with family-managed operations because of all the hour-to-hour and day-to-day decisions that need to be made.

Profit driven? Yes, but what is so strange about that. And since when do we have a right to become a farmer or not, for instance, a service station owner.

Crippling farmers with debt? No farmer is forced to obtain a loan!

But I do not want to come across as negative, because I believe that farming is a beautiful business. We live closer to God's creation than people in other occupations. For all you young people interested in farming, if you have lots of get up and go, if you love what you are doing in farming, then there is room for you as a farmer.

Guaranteed success? Does anyone starting any business have guarantees?

Hans Visser
Taber, Alta.

Enough of do-good image for Christian school supporters

We read with much interest the article by Mr. Rang under the heading "Isn't it time to be militant?" (C.C. June 16, 1989) Trudy and I certainly agree with Mr. Rang. For far too long have the rights of Christian school supporters been ignored by our provincial government. By now, Christian school supporters must be the most discriminated-against minority in the province of Ontario.

We have a feeling that many of our politicians look at us as a bunch of do-gooders — a group which eagerly supports the Christian schools and at the same time supports the public school system without much ado. In the meantime, we're saving our government millions of dollars.

Mr. Rang suggests hiring a good lawyer and taking our government to

court, and forming a broadly assembled Christian educational system with the separate schools. These ideas are great. However, we would like to make one more suggestion. The leaders in the Christian school movement should organize a large demonstration for this fall at Queen's Park. Hundreds or maybe thousands of children armed with beautiful slogans would certainly get the attention of the media and the three parties.

Our Lord has placed us Christians in a country in which there is freedom and equality for all, according to our constitution. We think it is the task of all of us to defend our rights and freedoms.

John & Trudy Eisen
Renfrew, Ont.

Report on abuse helpful

Thank you for covering the story of Classis Niagara's report on sexual abuse (June 9). This report, long overdue, has already been useful for me in my family medicine practice.

I have found "typical" victims as described by the report all too frequently, too many of them from families of Reformed background. Many times victims have been confused

BEYOND BELIEF

and angered by the response of elders and/or pastors. I believe some of these responses stem from fear, anxiety and lack of knowledge of consistory members.

Education about the existence of abuse in our circles as well as clear guidelines for response can significantly help consistories deal effectively and lovingly with this problem.

This report contributes significantly towards this end, and I heartily endorse

its use by all consistories and church members.

Thomas Zeyl, MD
Smithville, Ont.

Professors toe the line

In regards to your report "Calvin Professors not muzzled" (June 30) — I see the issue of evolution as critical to our salvation.

Why? Because it depends on the fact

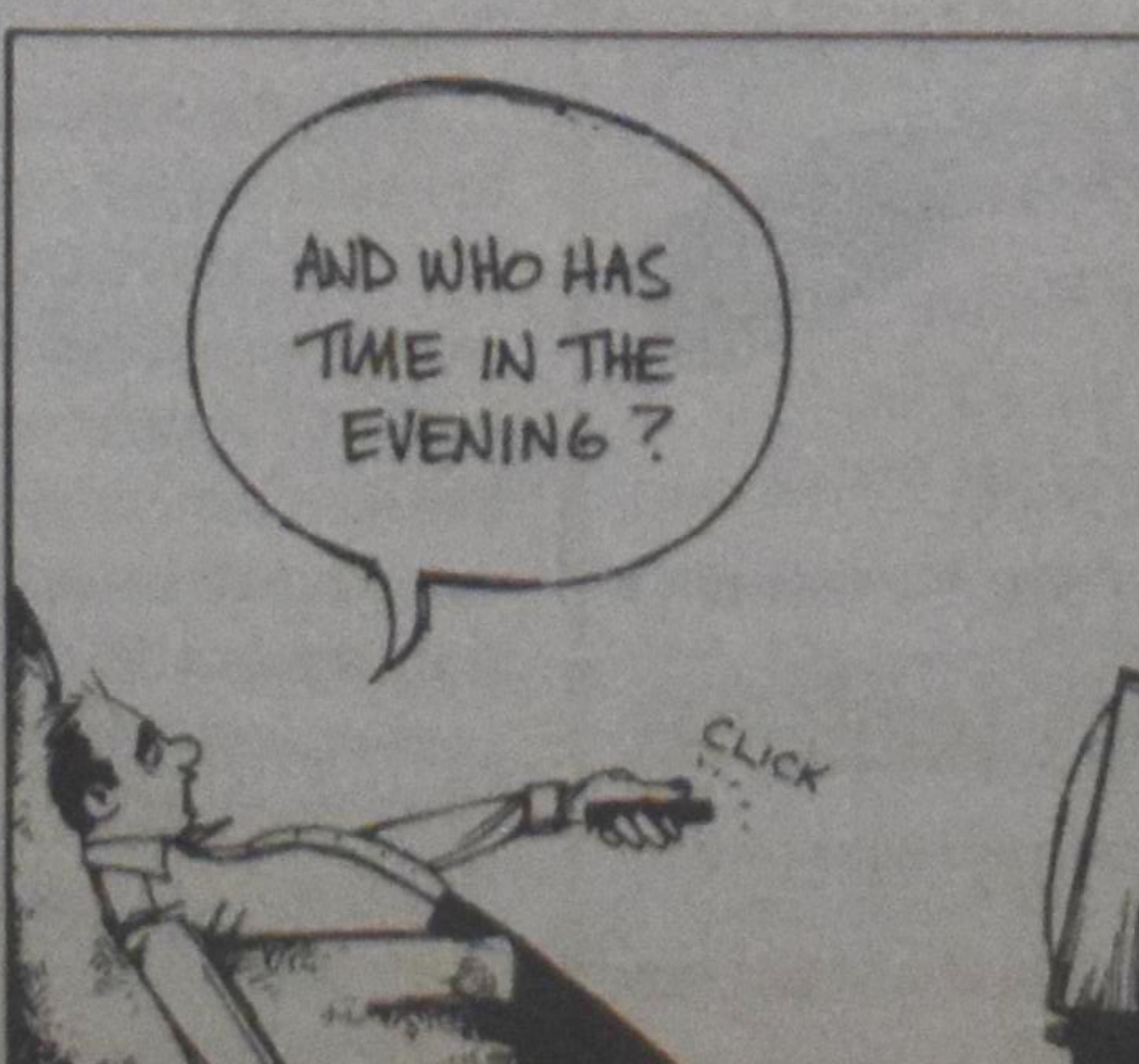
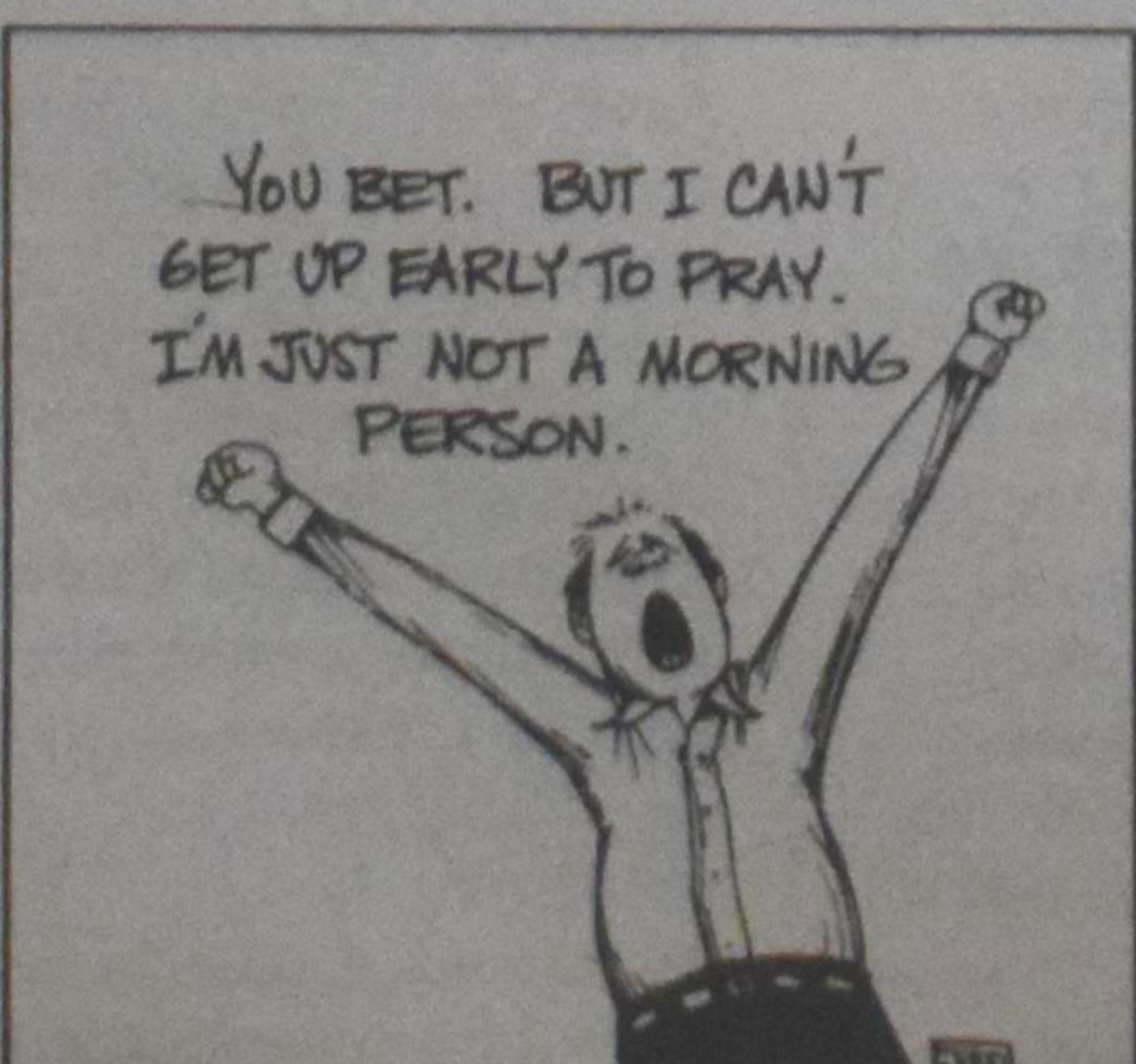
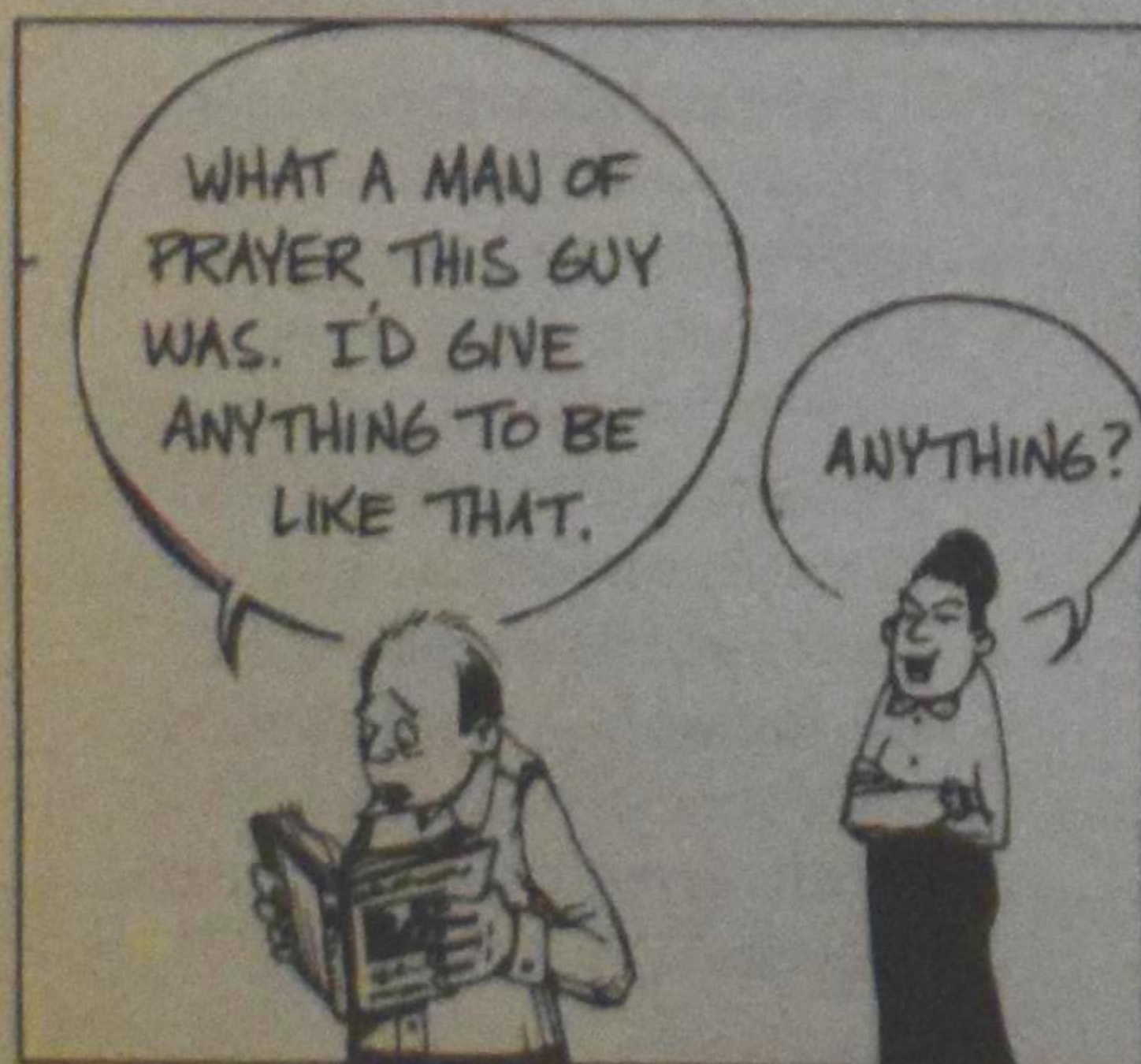
that Jesus died for our sins and arose again on the third day.

If there was no first Adam and Eve who committed the first sin, after having been created in God's image, then Jesus' sacrifice would have been futile seeing that we would only be a part of the animal kingdom, without an eternal soul.

No, in order for the message of the Bible to make any sense, there would have to be a first human being created by God PERFECTLY (not some grunting, animal-like cave creature) who in turn fell into sin. Then came the Immanuel (God with us) who came to us from eternal damnation.

I suspect the professors are trying to toe the line on both sides — creation and evolution — and are trying very hard to create a bridge between the two. They must realize by now that this is impossible. There can be no fellowship between evolution (naturalistic) or creation (divine).

Bob Wierdsma
Peterborough, Ont.



1989 General Synod of the Anglican Church



Photo: Paul De Groot

About 3,500 Anglicans gather in Memorial Stadium, St. John's, for a special service.

Anglicans call for new attitudes toward international debt

Paul De Groot

ST. JOHN'S, Newfoundland — Major changes in international relations are required to ensure justice, Canadian Anglicans say.

At their general synod, which met here June 14-23, Anglicans called for new attitudes toward international debt, the suspension of military or police equipment to Chile, and new efforts toward peace in Central America.

The international debt crisis has caused great human suffering in the Third World, said a resolution passed by the synod.

The debt owed by the poorest countries to the governments of industrialized countries should be eliminated, and the debt of other countries should be reduced to "a level which is humanly possible for these countries to carry, and which will leave within these countries

sufficient capital to promote their own development."

The church called for an international debt conference which would develop new systems for international trade and finance that would "respect the need for self-reliant economic development."

The resolution on sales of military and police equipment to Chile condemns "a continuing pattern of gross and

systematic violations of basic human rights," and says the ban should include any equipment sold by Canadian companies which could be used by the military or police against the population.

The synod also urged the government of Canada to support the Arias peace plan in Central America, and to take a leading role in peacekeeping efforts in the region.

This should include "encouraging the government of the United States to fully co-operate with the regional efforts and to cease all aid to the Nicaraguan Contras."

Anglicans change the way they count each other

Paul De Groot

On June 21, the Anglican Church of Canada had about

800,000 members.

By June 23 it had 2.4 million. It was not a phenomenally successful evangelism campaign which tripled their membership, however. Most of the 1.6 million additional

members aren't even aware of their change of status, because as far as they're concerned, they never left.

The leap in membership results from a new way of counting Anglicans. When they add up the names on the church's 1,700 parish rolls, Anglicans find about 800,000 members. But in the last census, taken by Statistics Canada in 1981, 2.4 million Canadians claimed to be Anglicans.

This phenomenon is not limited to Anglicans. The United Church lists 850,000 people on church rolls, but 3.75 million Canadians claimed to be church members in the last census. Statistics Canada found more than 700,000 Lutherans in the last census, in 1981, but Lutherans only list about 310,000 people in their churches.

To make things more

Church backs civil disobedience

Paul De Groot

The Anglican Church of Canada has officially thrown its weight behind non-violent civil disobedience such as the Lubicon band blockade.

The church voted in favour of non-violent "direct action" when necessary to bring about resolution of Native land claims.

George Erasmus, national chief of the Assembly of First Nations, which represents about 450,000 Canadian Natives, told the general synod that at the present pace, some outstanding native land claims would not be negotiated for 150 years.

"If you live on a piece of land your people always thought they owned, and people elsewhere are always making decisions for you, it is not surprising that our people are standing up and being counted," Erasmus said.

Native people often watch as irreplaceable natural resources are stripped from their land before their claims to the land

have been settled.

"We need the support of institutions like the Anglican Church, of all Christians and progressive people."

Where natives have been involved in peaceful civil disobedience, as has the Lubicon band in Alberta, "they created a situation where both the provincial government and the federal government started to deal with them."

Last year the band blockaded roads in an area it claims, preventing oil industry operations from continuing in the area.

Bishop John Hannen of northern British Columbia said natives are left with few options when governments refuse to negotiate.

He said civil disobedience is defensible as long as all other approaches have been exhausted, the ends are just, and the benefits of the action outweigh the negative consequences.

Palestinians have right to own state

Paul De Groot

Palestinians have the right to their own state and an elected government of their choice, the Anglican Church of Canada has said.

Delegates said the church must stand "on the side of the oppressed in their struggle for justice," and promote justice, peace and reconciliation in the region.

An adopted resolution also recognized the right of the state of Israel to secure borders, "as well as the civic and human rights of all those who live within its borders."

It called for an international conference, sponsored by the UN, to which all parties in the conflict should be invited.

The resolution is not as strong as one which came from

the Conference of Canadian Catholic bishops this spring, which condemned the police action by Israeli forces against Palestinians. That brought condemnation from Canadian Jewish organizations, which said the Catholic bishops failed to understand the nature of the conflict.

The Anglican resolution, while softer, still asserts several ideas likely to be unpopular with the Israelis.

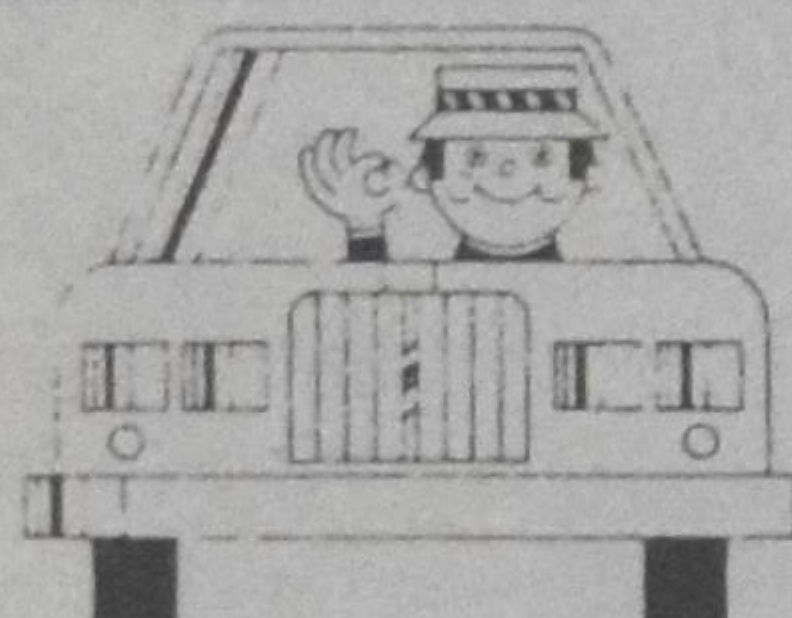
A UN-sponsored conference on Israel, for instance, to which all parties are invited, would force Israel to meet the Palestine Liberation Organization. Israel considers the PLO a terrorist organization, and refuses to recognize or negotiate with it.

complicated, churches define membership differently. Among churches which use baptized members as the basis for their membership for example, a church which practises infant baptism will have more members than a church of similar size which baptizes only adults.

On June 22, the Anglican Church of Canada's general synod agreed to use the Statistics Canada figure to calculate the number of members. Thus, according to the official membership figures used by the churches themselves, Anglicans move from third to second place

among Canadian religious groups. Roman Catholics, who in recent years have used Statistics Canada figures, list their numbers at 11 million, Anglicans at 2.4 million and the United Church at 850,000.

Rev. Bob Stavert said the church would continue to use parish roll numbers in other ways, such as calculating the number of representatives each diocese sends to synods, but the larger Statistics Canada figure will "keep before us ... the job we have to locate and minister to and nurture others into active participation in the church."

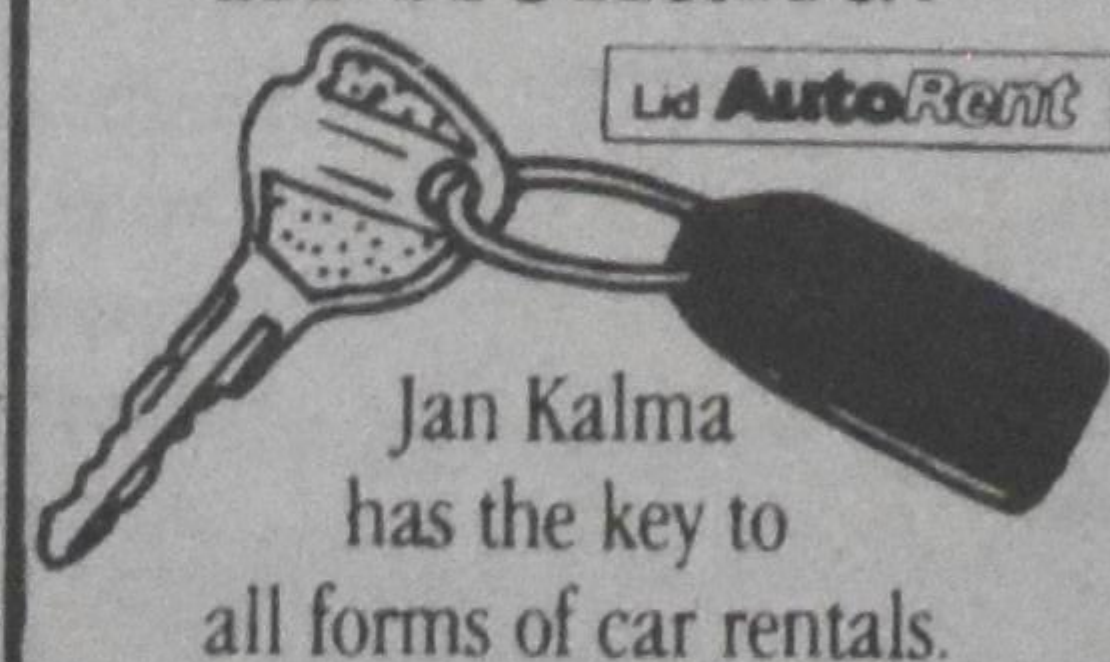


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MEDIA

SCAN

Henry Knoop

Cinema summaries

Marian Van Til



Batman

Rated PG

Stars Michael Keaton, Jack Nicholson, Kim Basinger
Directed by Tim Burton

It should be said at the outset what *Batman* is not: this is *not* a film for children, despite the batshirts, batmobiles, batphones, batposters, batkites and sundry other batparaphernalia aimed at making parents spend money on their children and at making Warner Brothers richer.

The studio's big push to sell all this batstuff, timed to the release of its remake of *Batman*, seems coldly calculated to rake in the cash, not only on the "stuff" but by luring parents and children into theatres. It's working; but the kids shouldn't be there. This is no bam-zap-pow television frolic and Warner Brothers knows it.

Though good wins out in the end, this is a bleak and violent movie dominated by evil acts and the colour black. Bruce Wayne, alias Batman, was, as a child, forced to watch his parents murdered in the streets of Gotham City (a fictional stand-in for New York). That experience so moulded and haunted him that he developed a persona to avenge the crimes committed against innocent bystanders like he once was. Thus he is motivated by revenge as well as justice and by some strange personal need that he doesn't fully understand himself. Unlike the TV character, Batman has no lighthearted, immature sidekick here, either. This man works — and broods — alone.

When he realizes that it was the clever con man Jack Napier who murdered his parents, and who is again at work to try to control Gotham City, Wayne/Batman goes to work against him. Napier, alias "The Joker," was horribly disfigured indirectly because of Batman. Revenge also motivates *him*; but he's a psychopath who is consumed not only by the idea of revenge but by a bloodthirst for power.

The movie makes a feeble attempt to show that Batman and The Joker may be two sides of the same coin. If it had followed up on that intriguing idea and had allowed itself the intelligence — and courage — to examine the good/evil questions with which it seems to want to flirt, this might have been a fascinating film. (Incidentally, the huge set of Gotham City — the largest ever made for a movie — was designed with such an eerie, gothic quality and such a bizarre blend of old and new that it would have ideally lent itself as a backdrop to that kind of examination of the relation of good and evil spirits.)

But the film backs away from the questions it raises and degenerates into an "action" movie which becomes quite violent. If it's an innocent superhero children (and their parents) are looking for they had better stick to the television Batman and his corny sidekick, Robin.

Reflections from a fully retractable mind

I'm having a hard time writing this column. This is probably my 20th start and I'm obviously frustrated. My mind is all over the place this morning. The words just don't want to come out right. I think I've got too many things on the brain today: finishing off my school year, getting ready for camping this weekend, looking after some plans for next year, worried about some jobs that still need doing around the house. I just can't seem to get it all together.

You see, I want to tell you about my trip to the SkyDome a couple of weeks ago. I was really looking forward to it after all I'd read and heard about the place. Besides that, I even wanted to see the baseball game.

I like baseball. It's a good sport. You know: non-violent, intelligent, dependent on skill. Its pace allows you to relax and think. I like to think at ball games. Maybe some of you remember the last time I did that. I wrote a column entitled "Ad-ing Up the Blue Jays" in which I described all the advertising that fans were being exposed to while watching the game. I had never thought of that before. It's good to think. Anyway, back to the SkyDome.

What I wanted to say was that I had really mixed feelings about the place. Sure, I was excited! I was really impressed with my cheap (\$4) seat — what a view compared to Exhibition Stadium! (I found out later there are some bad \$4 seats, too.) And what a feeling sitting with 50,000 other people, cheering, doing the wave. Great! And the roof — fully retractable (like my mind this morning) — what a marvellous technological feat. It was closed when I was there because it was raining. We sat in air-conditioned comfort!

Spend your money!

During one inning with the Jays ahead 2-0, I went for a walk around the place. I

checked out the seats in the other sections (that is, before the ushers asked me to move along). Great seats all over with great views. You can really feel close to the players and the game. Lots of concessions. Food was expensive, though. I knew it would be. I had read about that part and came prepared with a well-stocked gym bag (which I later found out was improper). Oh well, I never was much of a supporter of corporate monopoly.

But I haven't told you about the giant video screen yet. The thing is huge! And it's in colour. You can see it from probably 80 per cent of the seats. What a treat! It's just like my TV set at home, providing a pre-game show, starting lineups, out-of-town scores, even beer commercials! Oh yes, of course, it shows you some replays, too. The only difference was I couldn't turn it off.

When I got back to my seat, the Jays were hanging on to their lead. It was a close pitching duel but somehow the game wasn't holding my attention. I couldn't keep from thinking about this place I was in — this monument to professional sports and entertainment in Toronto.

I thought back to what I had written earlier about advertising at Exhibition Stadium. That was peanuts compared to what was happening around me here. There was advertising all over the place: on billboards and signs, on T-shirts, caps and programs, but especially on the giant video screen. Commercials out-numbered replays by at least a 3 to 1 margin! The SkyDome is truly an advertising showpiece for the corporations who helped finance it. They aren't stupid — they know their captive audience will reimburse them in time with increased sales of their products.

'Live' on TV

Yet advertising is only a part

of a much bigger picture. The SkyDome reflects our modern media-dominated society to a T. There are television monitors everywhere in the restaurants and private boxes, all tuned in to the game, for patrons who need electronic guidance on how to enjoy this "live" event. Talk about incongruity! That's like watching "The Nature of Things" at your camp in Algonquin Park.

The grand-daddy of television, the giant video screen, orchestrates audience response to everything from the action on the field, to what they should eat and drink at the game, to lifestyles they should emulate when they get home.

Over to my left I could see one of the restaurants on the second level directly behind the outfield. That would be a great place to eat your dinner and watch a game at the same time. Just like at home, for thousands of people. The luxury hotel (unfinished) with its myriad of windows overlooking the field was directly behind me — what an entertainment frill package that hotel could offer.

Will I be back? Probably. Like I said, I enjoy baseball. But it's good to think at ball games. It's good to think about our role as Christians in our secular society in places such as the SkyDome.

Anyway, I've finally said what I wanted to say.

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

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Church

Marian Van Til, page editor

Reformed ecumenical group visits sister churches in Soviet Union

Roland Revet

GENEVA — A delegation of the World Alliance of Reformed Churches (WARC) has returned from visiting two small Reformed Churches in the USSR: one in Lithuania, the other in Carpatho-Ukraine (near Hungary). These churches, whose origins go back to the Reformation, had not had contact with the rest of the Reformed family since the end of the Second World War, when their territories had been annexed to the Soviet Union.

The situation in each church is different: in Lithuania, several thousand Reformed, spread out in five or six parishes, struggle to survive after the wave of emigration following the end of the war. In the Ukraine, on the other hand, almost 100,000 Hungarian-speaking Reformed constitute 82 parishes established in a relatively small territory, and the church is still capable of making its voice heard.

In both cases these churches have had to face — up until very recently — many difficulties: various interdictions, confiscation of buildings, and during Stalin's regime, deportation of some of their members, mostly pastors. Still today, they remain literally isolated from the rest of the world, they have no means of training their pastors, have no biblical or theological

literature nor catechism material. Their pastors, all male, are few in number and often quite elderly. This evidently results in a very conservative and traditional church. But this is the only Reformed voice which can be heard today within the U.S.S.R.

The delegation benefited from the total support of the Moscow Patriarchate (Russian Orthodox Church) which not only issued the invitation but welcomed the participants and had overseen all the travel arrangements. While in Moscow, the delegation also

had the opportunity to make a fraternal visit to the headquarters of the Evangelical Baptist Federation.

No constraints

Thanks to the present policy of liberalization in Soviet political and religious life these contacts could be made without any constraint and, in fact, with the support of the Soviet authorities, whose representatives participated in most of the meetings. Some of these gatherings were quite large, as was the service on Sunday, April 16, which

assembled 7,000 people in the Reformed temple of Beregovo (Beregszász) in the Ukraine. As the building was too small to hold the crowd, the municipal authorities installed an amplifying system which permitted the local population to benefit from the singing of the Psalms set to music by Goudimel.

The WARC delegation also received on this occasion the assurance that the Reformed delegation from the U.S.S.R. would be allowed to attend the General Council in Seoul in August: this is a "first!" Besides this, in both Lithuania

and the Ukraine, the Soviet authorities announced that several of the church buildings which had been confiscated after the Second World War would be restituted to the church. The minority churches in the USSR also seem to be benefiting from *perestroika*.

Rev. Roland Revet is moderator of WARC's Dept. of Co-operation and Witness.

All-Star third baseman now has new position in Christ

MINNEAPOLIS, Minn. (EP) — Baseball writers said the Minnesota Twins had a problem. Something had happened to Gary Gaetti, their All-Star third baseman, and sports columns buzzed with speculation that it would upset the team chemistry and make Gaetti less competitive. Gary Gaetti had become a born-again Christian.

Why did the secular media assume that Gaetti's conversion would throw off his game? They sure didn't hear it from outspoken Christian Orel Hershisier — last year's World Series MVP. They probably didn't even hear it from Olympic Gold medalist Carl Lewis, NFL Defensive Player of the Year Mike Singletary, or 1988 Heisman Trophy winner Barry Sanders — all top athletes and professing Christians.

Rumours of Gaetti's conversion first surfaced last fall when he returned to the Twins lineup after spending a few weeks on the disabled list with an injured knee. Gaetti

had stopped smoking and drinking, and cleaned up his language. His priorities and social life changed. And he had a Bible in his locker.

When Gaetti tore cartilage in his left knee while sliding in a game at Detroit last August 15, he spent three weeks on the disabled list. During that time he thought a lot about his life, and about his afterlife.

"After I hurt my knee, I'd heard about this rumour that the Rapture was going to happen," said Gaetti, referring to Edgar Whisenant's top-selling booklet *88 Reasons Why The Rapture Will Happen in 1988*. "Because of that, coupled with a few other circumstances, I felt a very heavy conviction upon my life and about where I stood in relationship with God. What if the Rapture happened? And what if I died? And if, if, if, if ... where would I be?"

Gaetti's mother had shared the gospel of Christ with him many times over the years, and he attended church a few times. "I always believed in God, but I

never made the connection," he recalls.

Felt like last chance

"I felt like I had many chances to accept [Christianity] or reject it," says the three-time Gold Glove winner. "I had basically rejected it up to this point, and I felt like this was going to be my last chance. I just knew by how I felt that I had to really make a commitment right then, or that was going to be it. And so I did."

"I couldn't tell the future [if the Rapture would indeed take place], that's just how I felt at the time," continues Gaetti. "God rewarded me right away. For the very first time in my life when I read the Bible and what it said, it meant something to me. It comes alive."

In 1988 Gary Gaetti was rated by *Baseball Digest* as the best third baseman in baseball. He also received \$3 million from his contract, making him the highest paid player in the game for that season. In the eyes of the world, he had it all. Why would someone who had attained fame and fortune feel a need for God?

"This isn't original," he says, "but I've never seen a U-Haul behind a hearse." Of any bit of money that's ever been printed, or any kind of material gains — whatever they have never left the earth.

"It's hard for me to believe that you just die and that's it," he continues. "Once you understand the Bible, you know that's pretty far from the truth. I knew enough about it, and I think God puts that in everyone to know that there is God."

"You just have to realize that when you're faced with that kind of situation [the knee

injury], just like people facing a serious illness, they realize that all the fame and fortune in the world and all the riches aren't going to save them. But the one thing that can is God."

Baseball writers implied that Gaetti's spiritual conversion would negatively affect his performance on the field. They were wrong. Through the first 11 games of the regular season, Gaetti had a .365 batting average, three home runs and 11 RBIs.

But when the media suggested that Gary Gaetti's attitude toward baseball would change, they were right. His new position in Christ has made him see baseball as a way to serve the Lord.

"I think it affects my career and performance positively," says Gaetti. "I don't see how it couldn't. I have a better feel for how baseball can be used in relationship to the big picture of God's Kingdom. I welcome the opportunity to play baseball and be able to perform unto the Lord, but also in a way where people can see me and tell their kids 'He's a Christian.'"

When the rumours that Gary Gaetti had become a born-again Christian were confirmed, some of the "experts" thought for the 1987 World Champion Minnesota Twins the world was coming to an end. His performance on the field has shown that it's not. And his changed life has shown that for Gary Gaetti, the world is just beginning.

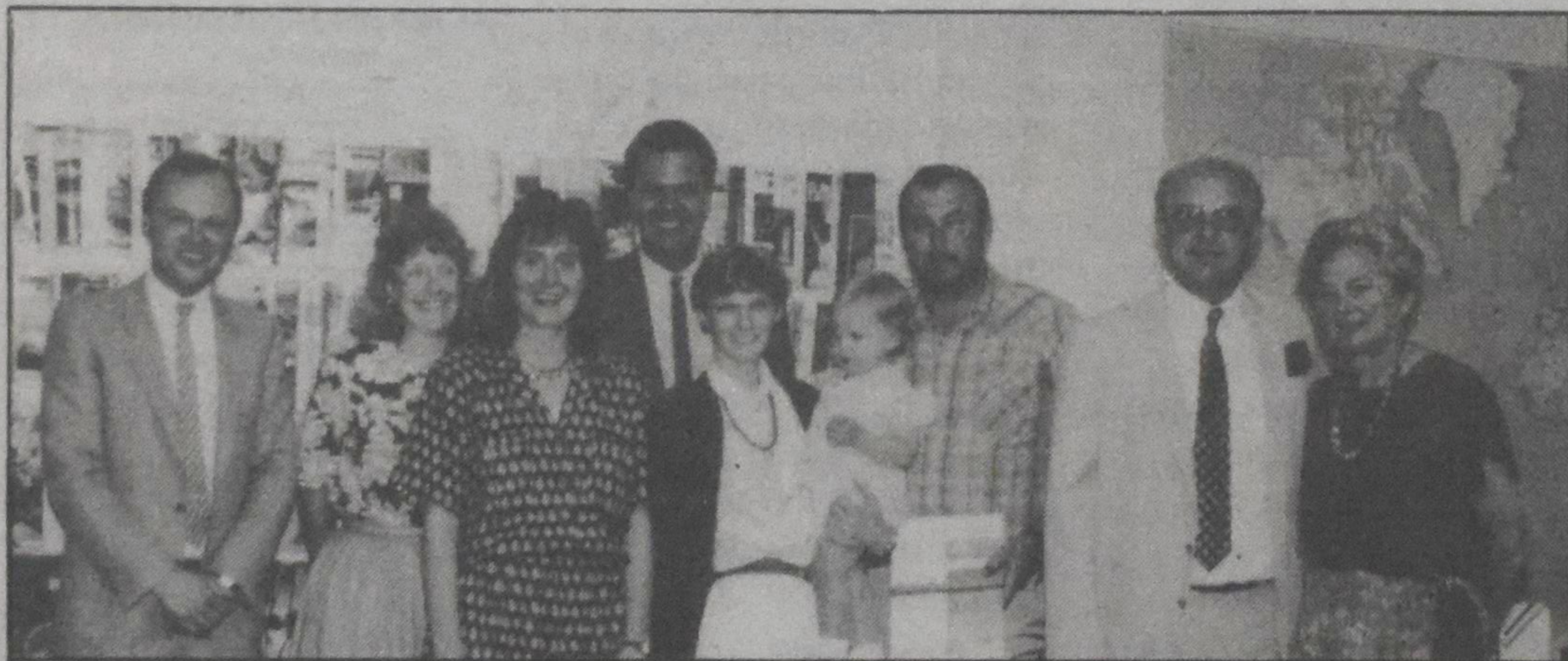
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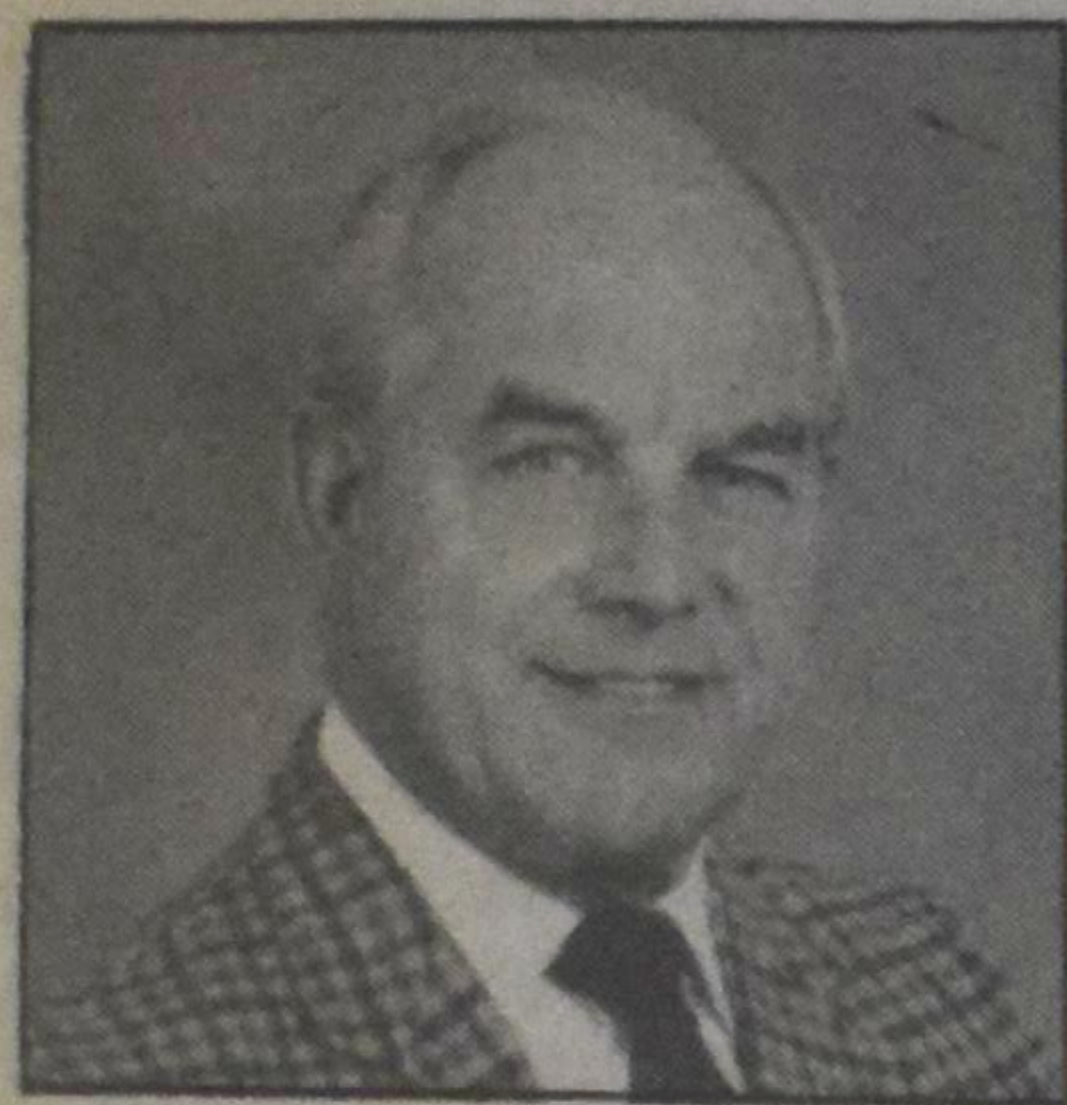
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Canadian Church Scene

Jacob Kuntz

In the May '89 Newsletter of "Christian Horizons" (not a church magazine, but coming from a caring Christian community) we read about giving in Canada. It tells us that there is a downward trend in our giving and that American citizens are more generous than Canadians. The facts make us think. There seems to be something wrong with the stewardship of many individuals as well as corporations.

Perturbing information has come out concerning the giving trends of individuals and corporations in Canada.

Giving habits are changing. The direction is wrong. Our federal government is concerned too, as indicated by the generous tax treatment of charitable gifts.

Canadians, apparently, have the poorest record in the world in terms of charitable giving.

In 1974 there were 35,000 registered charities in Canada. By 1986, the number had increased to 55,000. Studies reflect a funding shift away from religious charities, including churches.

In 1974, the religious charities numbered 64 per cent of the total, whereas by 1986 only 49 per cent were classified as "religious organizations." Still reflecting the impact of Christian teaching, the religious group receives 73 per cent of the donors dollars.

Did you know that 40 per cent of all registered Canadian charities are located in Ontario?

As people come from the rural to the urban centres their charitable giving decreases. The highest per capita giving is generated by the farming communities of Saskatchewan.

Our federal government is concerned over the "drop" in charitable giving. The recent tax reform measures that provide a combined federal and provincial tax credit of up to 44 per cent is a definite signal that charitable giving is very much a part of government thinking.

The message is loud and clear. Donative support for charitable work must increase! It is not by accident that increased tax relief benefits have come our way at the same time the government has signaled a "cutback" in support of social programs.

On giving

Giving has to do with lifestyle. How do we spend our money? What are our priorities? The (Salvation Army) War Cry of June 3,

1989, gives an answer to some of these questions:

There are too many Christians who spend their lives tasting all the good things and who care little for self-sacrifice. Their lifestyle is no different than that of their non-Christian friends. They witness not to the life-changing power of Christ, but to consuming greed.

All Christians in Western countries are affluent when judged by economic standards in developing countries. Yet Christians here are using their wealth for the most part not to advance the Kingdom of Christ, but to make their own lives more comfortable. A Canadian evangelical theologian asks a tough question: "How can we explain the summer cottages, the recreational vehicles, the home computers, the vacations overseas, the luxury cruises sponsored by well-known Christian ministries, the new cars, the larger homes, the dishwashers?" The plain answer is that we have a lot of Christians who spend their money on themselves and give a little of what is left over to good causes. In fact, there is little evidence that Christians handle their possessions differently than non-believers do.

Certainly, things are far from well in the corporate sector. It's take-over time, with large corporations gobbling up smaller and likely profitable targets, regardless of the human cost or the squandering of money that should have been used to alleviate human need. We know there are corporate sharks who squeeze every penny they can out of the weak and then appear before government clothed as beggars. This is morally indefensible. But there are concerns within the business community that we are headed the wrong way; that something must be done to clean up corporate life.

At the same time Christians, who are called by God to be the light and salt to society, increase their obsession with Christian trivia. There are Christian toys, makeup, games, designer clothes, in-jokes. There are Christian entertainment centres and Christian directories. This is to "ghetto-ize" the faith that is meant to be a prophetic voice.

The Bible says that God is love, but it also says that He is a God of judgment. He holds people accountable for how they use the opportunities, the possessions, the natural gifts they have. All of us will be

Giving, taking and taking lives

judged by God according to what we do in this life, and judgment will start at his house.

Canada needs a diet

But responsible stewardship is not only the task of citizens and corporations; also and especially, the government is called to deal wisely with the funds it controls. And in that respect we are not particularly impressed. In an article "What this country needs is a diet," the *Christian Week* of May 16 writes:

If one could characterize the government's response to its responsibility to deal with the finances of the nation, one would have to use terms like dishonesty and timidity.

The government won the last election after months of extravagant promises they knew they couldn't keep — the prime minister himself making the largest — to develop oil resources, to fund literacy programs, to settle Native land claims, to greatly extend the country's childcare programs, and many more. It was quite dishonest.

Virtually everyone in government knew the state of the country's finances, yet they carried on as though the promises were possible to keep. The fact is they probably believed that if they told the country the truth, they would lose the election. So they avoided the subject.

We need leadership today that is not only financially astute, but morally and socially strong. The temptation will be to secure the positions of the strong and the privileged and withhold real equity from the poor and the weak.

If Canada can combine compassion and justice with fiscal accountability, it will achieve what rarely happens and surely move toward the "righteousness that exalts a nation." That would be something worth praying and working for.

My suggestion is that we place ourselves — as a nation — on a 10-year diet. If we really grasp the seriousness of our situation, why can't we as a nation agree on a 10-year plan to reduce our debt? Why can't we rally the entire country to serious and meaningful austerity on the one hand and greater-than-usual tax revenues on the other? And let's have a commitment at the end to reduce taxes when the debt has really been brought down.

Furthermore, why can we not make that commitment

with the accompanying promise that the weak and the defenceless will always have priority over the rich and the powerful? That would be the higher road morally and would surely pay off in the long run. It would make all of us better people.

Again: the abortion issue

At present, Canada is without an abortion law. Pro-choice people have no problem with that: it suits them just fine. But those who oppose abortion on demand cannot accept the present situation. Rev. W.H. Jones writes in the June edition of *The Canadian Baptist*:

We think the federal government *must* legislate some protection for the unborn. Without a law, abortions take place willy-nilly. Without a law, abortion on demand becomes the societal norm. If some people argue that women have full rights over their own bodies, who do they think has rights over the bodies of the unborn?

What is equally scary is that if the unborn have no protection from destruction, what about the aged, the

indigent, the infirm and the incompetent? Even now, hospital care is no longer available to many who need health care desperately. And who cares? Will old age be considered as a "negotiable"? At what age will we be dispensed with? Who will decide our termination date for us? Will we be able to appeal or protest?

In our society being young is the criterion by which all else is measured. But when even the unborn are destroyed without consideration, is it not possible that ny life will be considered expendable?

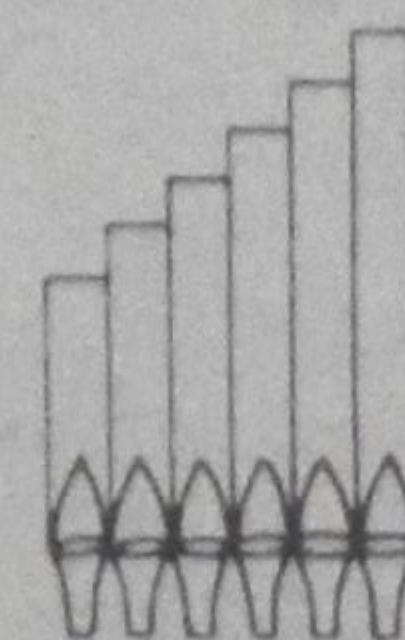
We should remember what Jesus told some women while he staggered uphill to "The Place of the Skull" bearing his cross. "That will be the time," said our Saviour, "when people will say to the mountains, 'Fall on us!', and to the hills, 'Hide us!' For if they do this when the wood is green, what will happen when it is dry?" Yes, what indeed will they do?

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.



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Feature



Raindrops of righteousness

Ron B. DeBoer

Lying on her side, Ellen pulled the warm blankets over her shoulder and up to her chin, shielding herself from the giant drops splattering against the window. Beside her, John grunted and wound his large frame up with covers, suddenly leaving her exposed, shivering like a bird in a cold wind. She rolled off the bed and into her slippers and housecoat. Thunder rumbled a county away, and the closet and bookcase across the room flickered dimly into sight every few seconds, as if Marty Dalton had come over and was flashing pictures out in the yard for the *Newton Weekly*.

Ellen pushed the curtain aside and peered through a dark, speckled pane. The weeping willow brushed against the house, dusting it with the care of a maid feather-sweeping a model ship. The tree's shadows danced around the bedroom in the light of the yard-lamp.

Just another storm, she convinced herself. She had trudged through hundreds of "dunder-busters," as her

grandfather used to call them, which rolled over the hilly countryside of Grey county like tumbleweed across a dry field on a windy day; they came up on you suddenly, and they were gone before you had time to take the sheets off the line or drive the John Deere from the field into the shed.

The wind whistled in the eaves now, and the weeping willow whipped at the house. The yard-lamp flickered out and swayed on its pole; beneath it, the grass was bent completely sideways. A fertilizer bag had escaped from the driving shed and raced across the lawn, slapping against the trunk of a maple; two more followed it. A spotlight switched on and off, lighting up the whole farm, and Ellen once again remembered her high school English teacher quoting Shakespeare: "All the world's a stage." The marching band drums she had dozed to minutes ago were now cannons on the front lines, and the explosions shook the walls of the farmhouse.

"John, wake-up. A bad storm --"

Her words were swallowed by a boom in the back yard. Water streamed down the bedroom window and whipped around the yard in sheets.

"The boys are up. I can hear the floors creaking," he mumbled. "How long has it been like this?"

"It just came up."

Jeans on and shirt half-buttoned, John raked his thick fingers through his hair. Last night's dance at the community centre seemed to have slowed him down. "You check on the kids and get them into the kitchen; the hydro must be out." Ellen heard the clicking of a switch and a whispered "yep." She could still smell last night's gin on him.

"I've got plenty of candles in the kitchen." The sky cracked, and in the blue light, Ellen sensed fear behind John's stoic expression. She watched the jerky movements of his silhouette against the flashing window, struggling to keep his balance as he pulled on his socks. But he wasn't pulling his socks on — he was swaying with Joan Peterson to

Journey's "Open Arms," and he wasn't scared, but happy and oblivious to what he said and did on the dance floor in front of the neighbours. In the lightning, he was dancing, and Ellen watched from the other side of the room, out in the rain, embarrassed and hurt.

"I'll get the kids," she said, turning out the door and into the hall. She pushed the boys' door open and wasn't surprised to see them standing by the window, Corey close to Johnny's side.

"Go to the kitchen, guys. This is a bad one." Johnny turned and guided Corey's shoulder to the door.

"The house doesn't work, Mom. Look." Corey jumped up on a chair and flicked the light switch on and off. Another bomb landed in the back yard, and Corey was at Ellen's side in a flash.

"Bring him to the kitchen, Johnny. I have to check on Mary El." Johnny nodded and grabbed Corey's arm.

"C'mon, Cor. It's safer downstairs." Corey marched obediently behind his older brother.

Ellen pushed Mary El's door open.

"Mary El? Are you awake?"

"In this storm. How could I positively sleep, mother?" In the darkness, Ellen smiled. Mary El, like every other girl in her fifth grade class, was reading *Anne of Green Gables*, and imitated Anne whenever she could.

"Mother, we have to be kindred spirits in times like this." Her voice was muffled by blankets under which she was buried.

"Yes, Mary El. We are kindred spirits. Come down to the kitchen — it's safer there."

"I am positively not budging from this haven of warmth and rest, mother."

"OK, kindred spirit, but you may get struck by lightning up here, and if you do, you'd be one hot kindred spirit."

With that, Mary El was across the room, out the door, and down the stairs.

They sat around the kitchen table as they did every day at supper. Two tall, white candles flickered and made the room orange. The evergreens in the front yard leaned away from the wind, and the long branches of the weeping willow lashed out at everything around it. In the woodshed, Misty whined as she always did when it stormed.

John's huge body filled the doorway from the front hall. Again, Ellen saw Joan attached to it, moving closer toward him, filling his glass and laughing when he drank, knowing full well what the neighbours knew about John Dolson and what he had stashed in the barn. What scared Ellen the most was that the kids were getting old enough to notice something out of the ordinary when John came in for supper. Johnny and Mary El were perceptive enough to know that more than just damp air hung between John and Ellen at times like this.

"I'm going to check on the cows," he said.

"You're not going out in that." She pointed at the bay window and her face flashed brightly. Once again, they were opponents and were volleying across the room, and the kids now stared at John.

"I should check on the cows — make sure they've got enough water. If the hydro's out, that means the troughs will be dry."

The ball was back in Ellen's court.

"Then Johnny will go with you. If there's two of you then one can go for help if a tree falls on the other."

She stunned John. She knew full well he wasn't going to the barn for the cows, and she wasn't going to be that easy on him.

"Aw, El, he's just a kid. He'll only get hurt..." But he was shorthanded now as Johnny jumped up and for the first time showed some excitement.

"No, I won't. Aw please, Dad." He jumped away from the kids and joined the adults.

"It'll be good for him, John," Ellen whispered, moving toward him. She had made her point, and as the two men in the family disappeared into the woodshed where their overalls and rubber boots were, Ellen settled herself beside Corey and Mary El.

"Where does lightning come from, Mom?" asked Corey.

"It's God's flashlight, Cor. He's playing his drums, too," quipped Mary El, smirking at Ellen. She was learning fast that sarcasm was a necessary weapon with two brothers.

"It's hard to explain, Corey," she said, "but Mary El's right — it's God who sends the rain to wash the whole world off. Tomorrow we'll go outside and everything will be fresh and clean again." Her eyes were on the window and her mind on John.

"Does it have to be so loud?" He covered his ears when the sky cracked again.

They sat without speaking for a while, the battle raging around them. Ellen imagined this is what it must have been like for her parents when they were children during the war in Holland. She remembered her mother saying she and her sisters used to hide under the table when the bombers thundered over their farm on the way to German airfields.

Forty years ago, John would have been on his way to the barn to check on

hidden Jews. Things were so different now.

She wondered if they were okay. Thank God for lightning rods, she thought. But if she so much as smelled a trace —

Corey's mouth was open, but Ellen heard no scream. Her ears exploded, and the whole house lit up. For a silent moment, they stared in horror at each other before flames burst into the room, running across the wall, eating up the curtains in one giant gulp, then racing across the carpet, swallowing up everything in its path. Flames ran like fingers down the staircase, as if following a trail of gasoline, grasping and snuffing any hapless item within reach. And everything was in reach. The bay window exploded from the heat, sending glassy shrapnel across the room, and the pain on the walls bubbled in the inferno.

Everything in the kitchen was on fire now. The lamp-shade on John's desk went up in a burning halo, the plastic around it melting and dripping into black smoke. Both front and back doors were engulfed in flames, and in a matter of seconds, the entire kitchen was plugged with thick, charcoal smoke.

Corey cried again, and Mary El ran toward the door.

"No!" Ellen screamed, and she felt her throat knot up. Mary El turned and ran back, holding her mouth; terror filled her face. Ellen thought about the photo albums and bank records, but the knot tightened. She dove toward the sink and grabbed three dish towels. She put one over her mouth, then motioned to Corey and Mary El to do the same.

"Get down," she mustered. Her throat and lungs were parched and dusty. Pieces of plaster fell around them, and everything glowed dimly in the smoke. Ellen would never have believed a house could burn up so fast. But it had been a dry summer, and John had often said the house was nothing but a box of match sticks. She fell to the floor. "Crawl to the door and run to the barn..." Everything spun, and the kitchen flickered out like a damp

candle.

"Ellen!"

She opened her eyes, thinking she had had a nightmare.

"Ellen!" John was kneeling beside her, dirt smudged over his face and clothes like a foot soldier. He gathered her up and stepped through the burning kitchen. He stumbled over a chair, dropping her and hitting his head against the corner of the stove. Dark blood ran down his cheek and neck. He cradled her again and headed for the door, his strong arms gripping her tightly. She imagined she was dancing with him and then smiled faintly as cool air splashed across her face.

There were nothing but marching band drums and camera flashes again. A steady rain showered them as he lowered her to the grass, his hair plastered to his forehead, rain washing down his face, streaking the blood and dirt until his face was clean again. Mary El and the boys ran toward them and huddled closely, tired and in shock.

Ellen smiled again at John, and he closed his eyes, and as the house flickered in their faces and the rain subsided, leaving everything around them glistening, she saw tears streaming down his cheeks in one last cleansing sweep, the final realization that he had almost lost her.

"Mom, are you OK?" asked Mary El, sobbing.

"Yes, everything's OK now," she said, flinging strands of hair from Mary El's face.

"You're not going to die, Mom?" inquired Corey.

"Corey!" said Johnny, grabbing his brother's arm.

"No, Corey. I'm not going to die. Everything is OK now."

They sat huddled on the front lawn for a few more minutes before the headlights of neighbours' cars flooded over them.

Ron DeBoer lives in Chatham, Ont.



Japanese students win hearts in Victoria



program. Most weekday mornings were spent in classes, with the girls either accompanying their host students to school or participating in special oral English classes. The first morning at school some PCS students performed a mime at a special "welcome" assembly. Afternoons were committed to outings in the school bus: shopping, to a pulp mill, whale-watching, horseback riding, to museums, Butchart Gardens and Long Beach. The Canadian students came along on some of these excursions. Two teacher/co-ordinators led in all activities, one a high school teacher and the other a parent. Much of the program organizing was done by our school business manager. Three teachers came from Japan with the girls as an essential part of the leadership team.

basics of communicating with little common language. Each learned a lot about the other's homeland and culture. But most importantly, deep (perhaps lifelong) friendships were forged. Our students were challenged to live as well as explain their Christian commitment to international peers whose major information about North America has come from movies. Suddenly a wider window on the world has opened for many of our students.

When our social studies teachers suggested a return trip to Japan next fall, the response was immediate and enthusiastic. About 20 of our teens are now busy planning and raising money to visit the Orient. Miyagi Gakuin has expressed a desire to be our "sister" school, perhaps even engaging in teacher exchanges. The school leadership is most interested in exposing its

students and teachers to Canadian teaching methods. This summer PCS's assistant principal will visit their cognate boys' school to see if it is possible to have a "brother" school as well.

The only cost for hosting our guests was what the individual families spent on food, transportation and weekend sightseeing. The rest was covered by the Japanese girls. For our return trip, the B.C. government has made a grant of \$350 per student. The rest will come from fund-raising efforts, a school board grant of \$5,000, and the contributions of students and their families.

It was a little scary for our school family to take on this adventure, but the result has been to challenge, unite and inspire all those who took part!

Adele Wickett was Pacific Christian School's parent co-ordinator for the school's student exchange.

Family fellowship builds bridges

A pot-luck supper at the beginning and a "sayonara" party at the end involved all the host families with each other as well as with their guests. These were useful times of fellowship in building bridges within and beyond the school community. One parent was heard to remark at the sayonara party, "This is the best thing Pacific Christian School has ever done!" Several weeks later his wife said, "Yes, but these calls to Japan are pushing our phone bill through the roof!"

What were the results? Thirty Japanese girls improved their oral English by great leaps, and learned essential terms like "awesome" and "oh, my goodness!" Canadian students picked up a little Japanese and practised the



Photo: courtesy John A. Messelink
Tearful farewells on departure day.

Photo: courtesy John A. Messelink
A Japanese and a Canadian student "hold their horses" at a Chemainus wall painting.

Adele Wickett

VICTORIA — Question: What takes pictures, falls asleep in buses, showers forever, and steals your heart? Answer: a high school girl from Japan.

Last spring 30 of these delightful young women arrived to spend two weeks with students at Pacific Christian School (PCS) in Victoria, B.C.

Coming from Miyagi Gakuin, a large girls' school which was started by American missionaries over 100 years ago in Sendai, the girls were accustomed to chapel services but none of them came from Christian homes. Each Japanese girl was "adopted" by a host family with a student

close to her in age.

The Canadian students enthusiastically included their "sisters" in family outings, shopping forays and youth group activities.

On Canada's West Coast, thousands of Oriental students are hosted every year in short-term English language programs. The opportunity for PCS to get involved came after one of our families hosted a girl from Miyagi Gakuin last year through another exchange program. A conversation with one of the accompanying teachers developed into an invitation for that school to try an exchange with us this year. The offer was accepted eagerly.

We planned what we hoped was an exciting and profitable

Canadian primate attacks 'out of communion' claim

Paul De Groot

ST. JOHN'S, Newfoundland — Anglicans who declare themselves "out of communion" with those who support female bishops are on dangerous theological ground, Canada's Anglican primate said Thursday.

"The communion with each other we have in Jesus Christ

can never be destroyed by human action," said the Most Reverend Michael Peers in his opening address to the General Synod of the Anglican Church of Canada.

The Bishop of London (England), Graham Leonard, has declared himself out of communion with Barbara Harris, assistant bishop of

Massachusetts, and with the 55 Episcopal bishops who participated in her consecration in Boston earlier this year.

Leonard opposes the ordination of women to the priesthood and the consecration of women as bishops. Harris is the first woman to be elected bishop in

the 70-million-strong worldwide Anglican communion.

Peers did not attend Harris' ordination in Boston, but sent congratulations. Another Canadian bishop attended on his behalf.

In his address, Peers re-asserted the Canadian decision in 1976 to ordain women, and a statement of principle by Canadian bishops in 1986 in which they agreed with the consecration of women as bishops (none have as yet been elected).

A church led by bishops who have "the fulness of God's gifts in both men and women" offers a true understanding of biblical community, Peers said.

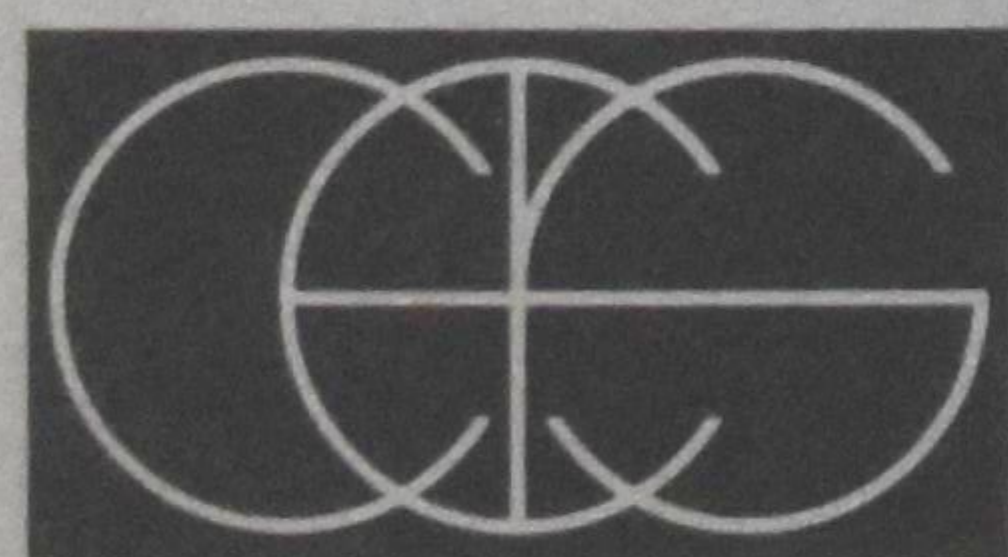
"I do not think of Boston so much as a break with Catholic tradition as a development of that tradition in a way that is

fundamentally true to the nature of apostolic ministry," Peers said.

Ironically, the primatial address to the synod was given by a woman, rather than the primate himself.

Peers was in a hospital in Cornerbrook, Newfoundland, with an attack of kidney stones. He was in Cornerbrook to attend a meeting of Anglican bishops, held in advance of the general synod itself, but was admitted to the hospital Monday morning.

His address to the church was read by the church's prolocutor, Diane Maybee. Maybee is the second-most senior official of the general synod, after the primate himself.



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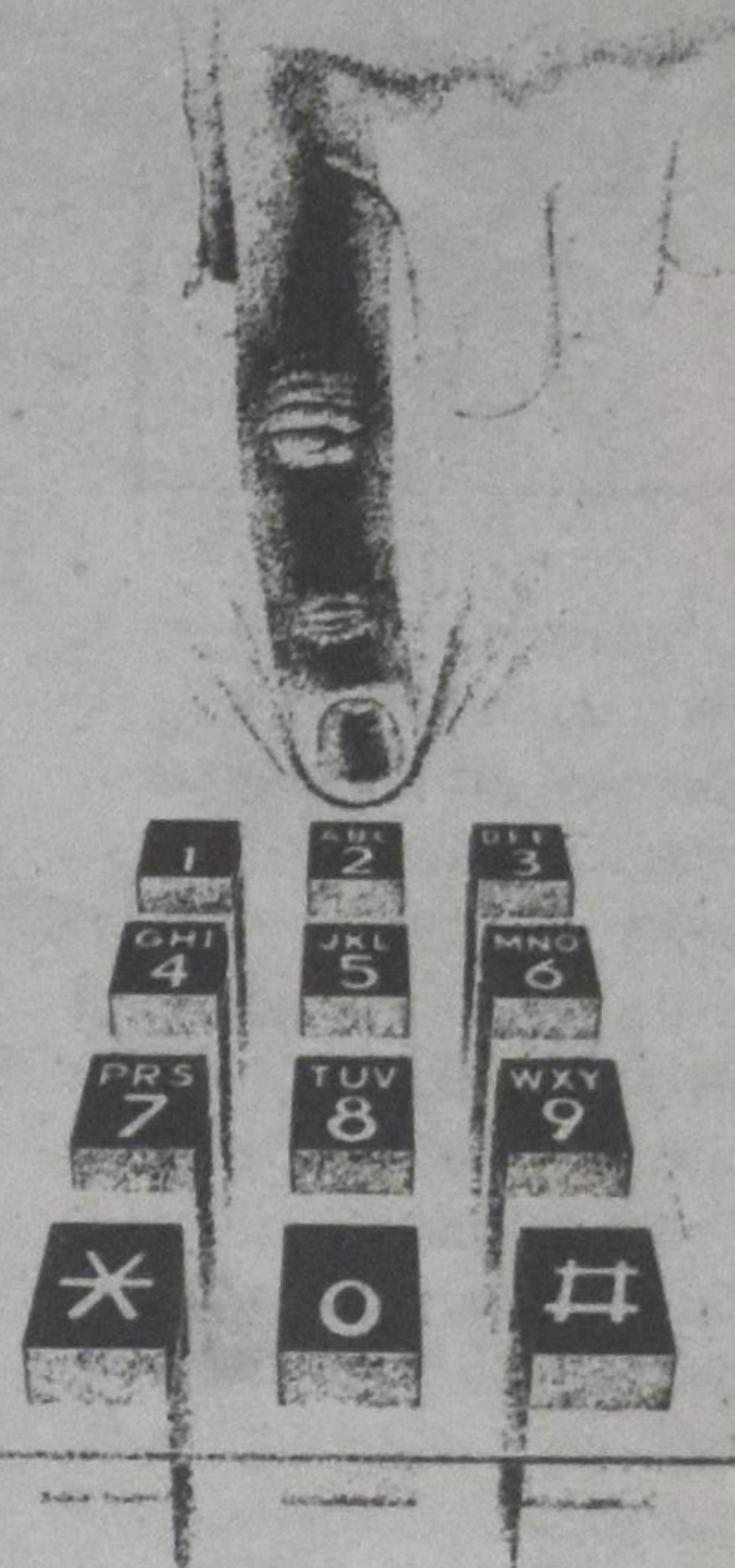


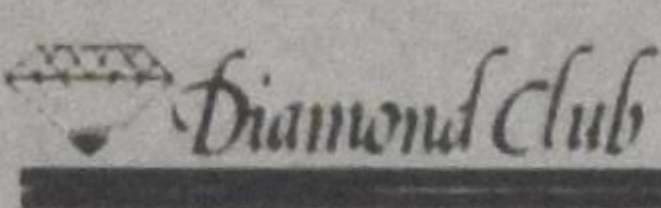
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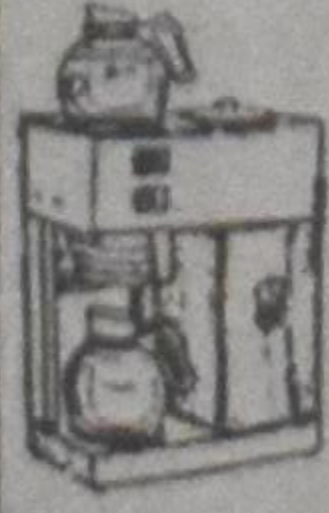


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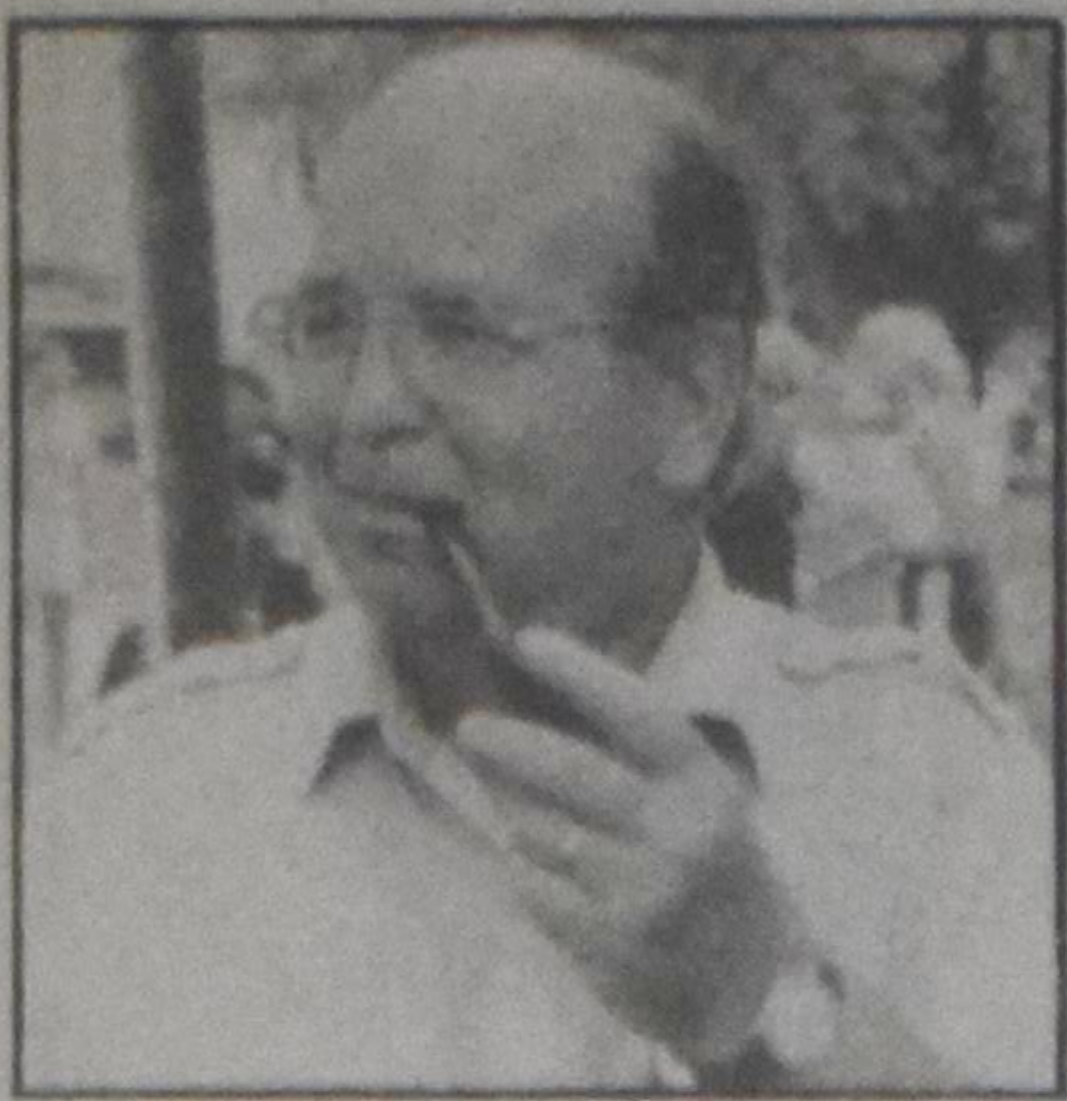
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Comment with a wink

Herman de Jong

It's a fine spring morning. The early sun is rapidly lifting the fog patches off the fields and my car is purring along contentedly; I've just consumed a reasonably good breakfast at a roadside restaurant. It promises to be an excellent day. Ottawa is still some 200 kilometres away. Past Bowmanville I decide to take Highway 15 which will lead me to the scenic Highway 7 route.

Every day is a day of the Lord. Why, then, should I suddenly feel so down-hearted, so depressed and forlorn? Usually I don't mind driving long distances, but suddenly the long trip to Ottawa weighs heavily on me. For no reason at all I feel like a soggy dish-cloth, like a preacher who on a clammy Sunday afternoon sees his audience slip into slumber, like a turtle that sits on the gravel beside a busy road,

The fly and I

waiting to cross over. Listlessly I turn on the radio. A solo string bass laments on an ever-descending scale, reaching for the lowest possible note. The nearest FM station features a requiem by an unknown composer who probably had his own death in mind.

Somewhere ahead of me, a sleepy driver forgets to keep his foot on the gas pedal and creates a long funeral procession. Through the large mirror of the truck which I'm meekly following, I see an open mouth spouting words which during Trudeau's era were deleted from Hansard.

Extreme circumstances?

I reach for the apple which had rolled stuck between the passenger's seat and the door when I made a sharp turn, but my arm is two inches too short. I look for a tool to extend the radius of my arm but find none. When I lift my eyes I detect that the hood of my car has almost disappeared under the rear-end of the truck and I brake sharply. Then I rummage through the door pocket and find one King peppermint — a candy which keeps people from falling asleep under extreme circumstances.

A cloud which lay seemingly dormant on the horizon has now moved under the sun and produces a fine drizzle. Boy, oh boy, what a morning! An ocean of depression engulfs me and I feel pain climbing from my neck to the grey mass under my skull. I swallow an Exedrin, trying to keep my peppermint from journeying along with it to join the churning mass of fried eggs, home fries and coffee in my stomach.

Suddenly a big, blue-black shiny fly lands on the dashboard, making her transparent wings tremble as if to greet me. "Hi, fly!" The sonority of my voice

startles me. What a daft thing to do ... talking to a fly! But why shouldn't I tell my troubles to this little creature? Like any good psychotherapist she probably prefers listening to talking. I'm about to unload my anxieties on her when she flies away.

My somber thoughts return. But quite suddenly an idea infiltrates the tread-mill of my self-pitying thoughts. If a fly can actually break the monotony of a long trip, other things must be able to perform a similar task. I decide to be actively engaged in seeking further distractions. Life is too short and this trip is too long to sit bent over the steering-wheel like a melancholic robot. I'm gonna make a good day of it!

Eager faces

The truck turns off the road and I'm pulling up to a battered old station wagon. Two little children are flattening their noses against the back window. I wave and pull a funny face. Their faces remain serious for a moment, but then they turn around in their seats and I can picture them saying "Mom, Mom, there's a really runny man behind us." I see Mom's face appear in the side-mirror and — *gratio* — I get a radiant smile. The faces of the children come back. The older one hooks two thumbs in his mouth, and pushes his eyes up with two fingers. It's amazing how fast a little Italian can change into a little Chinese. But the girl beside him thinks that's not a nice thing to do. She turns to her Mom and a rapid volley in Italian makes him quit his antics.

I try the FM again. Of all things: Handel's *Messiah*. "Every Valley Shall be Exalted"! The traffic is thinning out now. An elegant Mercedes makes every effort to overtake my car and the station

wagon. A shriveled old lady is peering through the monocle of the steering wheel. She finally finds enough courage to pass and her gleaming car swerves dangerously close to the station wagon. I throw my arms up in mock despair, and am immediately mimicked by the children. They can't get enough of it

"For Unto Us A Child is born." I start singing along and wave at the beautiful Italian mother when I overtake her station wagon. I receive a shy madonna smile now. She must wonder about the exact order of my brain waves.

Fascinating world

I feel good again. I keep my eyes open to the world around me. A colt helter-skelters to its mother. Some of the boulders along the highway have been painted and I wonder why. A truck throws up a smoke curtain as it climbs a hill. There is so much to see! So many things are happening! God surrounds us with such a fascinating world.

In the stretched village of Havelock I slow down. Two teenagers in an open car look up in surprise. They can't figure out where the "Hallelujah, Amen" is coming from. They turn up their own radio and a mix of hard rock and Handel cranes the necks of three old men who are sitting on a bench in front of the Home Hardware store.

Suddenly the fat fly is back on the dashboard. She sits right on the grill of the loudspeaker as if she too wants to be close to the goodness of a loving God.

Thank you, big fat fly! You turned my mourning into dancing

Herman de Jong is the Canadian co-ordinator for the Christian Reformed Church's Friendship series for the mentally handicapped. He lives in Jordan Station, Ont.

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*We encourage young and old to send in letters seeking advice, c/o Calvinist Contact. Anonymity is guaranteed.
P. and M. Slofstra*

Dear P and M:

I've got a real problem. There's this married couple I know who I've sort of neglected. I promised that I would go to see them in the new year, but now half the year is over already, eh? I still think of them lots and hope they're OK.

Anyway, do you think I should send them a postcard and say that I miss them and hope everything is okay?

Sure hope you're "in."

P.S. I don't know if I can accept Marja's new hairstyle.

Dear Where've You Been Lately:

We miss you as well as our other students from our campus ministry days. Parish ministry is a different daily experience altogether. We are thankful that the Lord has matched us with a wonderful new congregation to replace some wacky and wonderful students, such as yourself.

We don't feel neglected by you. We think of you often and know that you think of us as well. Thanks for the postcard and the humour that flew it here.

As to Marja's rad new hairstyle, it's just one of those changes that come with life. If it's distressing to you, give us a call and we'll talk about it. Better yet, drop in and see us in person, eh?

Our love to any other former students reading this column. Thanks for writing, Dave!

Dear P and M:

Over the years the Lord has blessed me. In fact, financially I am in the position of being able to retire early. My kids are doing well, too, and all of them have found marriage partners whom we love as our own.

In two years I'll be 55 and I have seriously thought of selling the business and enjoying some travelling. My wife is thrilled and we spend a fair bit of our time dreaming up plans around this idea.

The problem is this: when I discussed early retirement with my brothers (ages 62 and 59) they became very upset. It wasn't the right thing to do according to them and by the time they were through spouting off I felt pretty guilty that I had even thought of it.

Their main point was that I should work as long as the Lord gave me health. At least I should keep it up until age 65 which they felt was respectable.

But early retirement was a sign of pure laziness on my part.

What's your view on this? Does the Bible have anything to say about this?

Dear Ready to Retire:

To everything there is a season: a time to work and a time to retire, a time to travel and a time to return. Each of these seasons is meaningful if it is lived for the Lord.

On the other hand, work for the sake of work and retirement for the sake of retirement is vain, useless, meaningless.

So says the preacher in Ecclesiastes.

How, then, do you live? Whether you work or retire do you live for yourself or for the Lord?

If you live your life for the Lord you may dream together about travelling and seeing the world that God has created. Who knows how he will lead you? After a year on the road you may find that you've enjoyed a sabbatical and that you're ready to return to your work. Perhaps you will discover needs in the world which you can tackle with your energy and talents. You may even find yourselves overseas on a work term with a missions or disaster relief organization!

By all means plan your adventure and pray that the Lord will show you new ways to be a blessing even as you've been blessed.

Your brothers don't know what to think. This is something new for them and they have to sort out their feelings about their younger brother's plans. Their reactions could stem from embarrassment (what will others think? Is this respectable and acceptable in our community?) or even a little jealousy (I wish I had the financial means or daring to do it).

Help them to understand that you are retiring from your business, not from life or activity that serves the Lord. Other retired folks will tell you that laziness is the least of their problems. Your energy and love for the Lord combined with your sense of adventure should make for an interesting future.

Go with God!

Dear P and M:

I'm a 19-year-old student who just finished Grade 12. I didn't graduate because I failed most of my courses. I wasn't

surprised because I hate school and can't find anything of interest to me. I flunked Grade 10 as well.

I would've loved to quit school and find an apprenticeship in auto-mechanics, but my parents said no. I'm good with cars and love working with them. I refuse to go back to school in September and repeat the same grade. I can't see what Macbeth has to do with carburetors. As far as I'm concerned, high school studies are for the birds. I'm not lazy and I want to go on with my life. My dream is to have my own garage some day.

The only obstacle is my parents. My Dad is a high school principal (different school) and my mom is a teacher. They are probably ashamed of the fact that I want to work with my hands.

They have threatened to kick me out of the house if I'm not going to complete Grade 12 next year. I think I can make it on my own, though it won't be easy. I would hate to have a bad relationship with my parents and leave my younger brother and sister.

Dear Good With Cars:

It makes no sense for you to go back to Grade 12 in September. Your dislike of high school will continue to work against you. Your heart is elsewhere.

Look for an apprenticeship with a mechanic. If and when you've got one in place, approach your parents. Tell them where you'll be working and that you'd like to live at home. Let them know that you

value a good relationship with them and with your younger brother and sister. Then suggest that you will move out if that's what they really want. Clearly state that you would prefer to stay at home and that you want their blessing on your decision to become a mechanic.

Your mom and dad cannot be expected to applaud your decision to quit before graduating. They can, however, be thankful for a son who has certain interests and God-given abilities which he wants to develop. Obviously you are not a drop-out who wants to do nothing.

We expect that sooner or later you will want to pick up your high school credits. Don't be surprised if your boss shares your parents' views and encourages you to take night school courses. If and when you get your diploma you'll find that it will mean more to you than you would have thought. A guy who dreams of

owning his own garage these days will have to have some further education. So keep an open mind.

By the way, what will you say if your younger brother or sister points to you one day and says to your parents: "He didn't finish. Why should I?" To keep the peace at home with two parents who are educators you will have to encourage a positive attitude about school even while you've made another choice.

You and your parents will all have to discover that what's good for one person isn't necessarily good for someone else.

May the Lord give you a spirit of mutual acceptance.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

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Future address: 3 Leslie St., Apt. 202, Brampton, ON L6X 2J2.</p> <p>STRIKWERDA-CRAGG: We thank our Lord for bringing together</p> <p>BRENDA JEAN and COLIN THOMAS</p> <p>children of Mr. and Mrs. Andy and Henny Strikwerda and Col. and Mrs. Erik and Karin Cragg. They will vow their lives together in the Lord Jesus Christ, D.V., on Saturday, July 15, 1989, at 2 p.m. in Maranatha Chr. Ref. Church, Bowmanville, Ont. Rev. John Zantingh officiating. Future address: 317-67 Cartier Rd., London, ON N5V 1G4.</p> |  <p><i>Congratulations to Haring and Tine De Jong (nee VanderWal) on their 65th wedding anniversary.</i></p> <p>Bolsward (Fr.) Abbotsford The Neth. B.C. 1924 July 23 1989 With praise and thanksgiving to God, we are pleased to announce the 65th wedding anniversary of our parents</p> <p>HARING and TINE DE JONG (nee Van der Wal)</p> <p>We thank the Lord for the many years he has given you together, and for what you have been for us. Congratulations and love, from all your children, grand- and great-grandchildren: Simon Vander Ploeg, (Welly deceased 1988) — Brant, Alta. (Alie deceased 1957) Fred & Shirley De Jong — Vulcan, Alta. Marianna & Henry Kaiser — Kelowna, B.C. Barbara & Albert Vegter — Claresholm, Alta. Durk & Janny De Jong — Calgary, Alta. Johanna De Jong — Victoria, B.C. Harold & Deana De Jong — Lacey, Wash. Wilma & Gerrit De Wit — Vernon, B.C. Eddy & Pearl De Jong — Lethbridge, Alta. John & Margaret De Jong — Port Alberni, B.C. and your 43 grandchildren and 48 great-grandchildren. Home address: Room 12, Ebenezer, 33433 Marshall Rd., Abbotsford, BC V2S 1K8.</p> | <p>York Wainfleet 1964 July 31 1989 With thankfulness to God for all his years of blessings, we hope to celebrate the 25th wedding anniversary of our parents</p> <p>JIM and JOYCETE BRAKE (nee Blyleven)</p> <p>May the Lord continue to bless our parents for many more years. With love from your children: Kevin Yolanda & Frank (fiance) Dwayne Charlene Dwight An open house will be held on Saturday, July 29, 1989, from 2-4 p.m. at the residence of Jim and Joyce te Brake. Home address: R.R.#1, Hwy #3, Wainfleet, ON L0S 1V0.</p> | <p>1954 July 23 1989 With joy and thanksgiving to God we are happy to announce the 35th wedding anniversary of our parents and grandparents</p> <p>BOB and GRACE VOORBERG</p> <p>Congratulations and love from: Hetty — Richmond Hill Ron & Hilda-Ann — Kettleby Tracy, Christopher Home address: R.R.#1, Kettleby, ON L0G 1J0.</p> <p>1964 July 31 1989 With praise and thanksgiving to God we are happy to announce the 25th anniversary of our parents</p> <p>RALPH and JOYCE VYN (nee Dam)</p> <p>May the Lord continue to bless them in the years to come. With love from all of us: Diane Glenda (and Lloyd) Jim David We hope to celebrate this special occasion with an open house on Saturday, July 29, 1989, from 8-10 p.m. at Ancaster Chr. Ref. Church. Home address: 446 Highway #53 West, Ancaster, ON L9G 3K9.</p> <p>1954 August 5 1989 By God's grace and faithfulness, we now with great joy and thanksgiving celebrate the 35th wedding anniversary of our parents and grandparents</p> <p>HENRY and TILLY HOEKSTRA (nee Dykstra)</p> <p>Your loving children and grandchildren who love you both dearly: Dorothy Hoekstra & Randy DeVries Wendy & Mark VanderMeer Yvonne, Craig, Nicole Betty & George VanderMeer Jenica, Stephanie Jeff Hoekstra Joanne Hoekstra Open house: Aug. 5, 1989, from 1-4 p.m. at their home. Home address: 50 Campbell Dr., Brampton, ON L6X 2H7. Phone (519) 453-1090.</p> |
| <p>Births</p> <p>BOVEN: Harrold and Gertie (nee Postma) praise and thank God for the safe arrival of their second child, a healthy son,</p> <p>JOSHUA HARROLD</p> <p>born June 15, 1989, weighing 7 lbs. 13½ oz., a little brother for Alicia. Joshua is the fifth grandchild for Jacob and Ann Boven of Kitchener, Ont., and the second grandchild for Fred and Alice Postma of Chatham, Ont. Home address: 1125 Third St. E., Fort Frances, ON P9A 1S6.</p> <p>NICKERSON: Darren and Jackie (nee Ouwendyk) thank God for the safe arrival of</p> <p>APRIL DAWN</p> <p>born Sunday, June 18, 1989, at Toronto General Hospital, weighing 6 lbs. 7½ oz. First grandchild for Cor and Mary Ouwendyk and sixth grandchild for Al and Muriel Nickerson. Special birthday present for Aunt Melanie.</p> <p>VANDERPLOEG: With thanks to the Lord, Willard and Ingrid Vander Ploeg (nee Reitsma) wish to announce the safe arrival of a healthy daughter</p> <p>BETHANY ANNE</p> <p>born Wednesday, June 28, 1989, weighing 5 lbs. 15 oz. Bethany is the first grandchild for Jack and Dorothy Reitsma, Guelph, Ont., and the 11th grandchild for Gerrit and Elizabeth Vander Ploeg, Shallow Lake, Ont. Bethany is also the first great-grandchild for Pake and Beppe Leegstra, Lynden, and Beppe Reitsma, Guelph. Home address: #602-780 Mohawk Rd. West, Hamilton, ON L9C6P7.</p> | <p>Rotterdam Stratford 1944 July 26 1989 With joy and thanksgiving to the Lord, we hope to celebrate with our parents and grandparents</p> <p>SIMON and NELL DERUITER (nee Hoogland)</p> <p>their 45th wedding anniversary. May the Lord continue to bless you and keep you in his care for each other and us. Walter & Lammy deRuiter — Woodstock, Ont. Lisa, Gregory, Roselyn Nellie deRuiter — New Westminster, B.C. Rose & Peter Keegstra — Brampton, Ont. Laura, Karen, Steven Margaret & Jasper Keizer — Trenton, Ont. Leona, Peter Ronald & Rolinda deRuiter — London, Ont. Michelle Paul & Karen deRuiter — London, Ont. Jenna, Brendan Richard & Janet deRuiter — London, Ont. Erica, Alyssa Home address: 11 Rankin St., Stratford, ON N5A 6H8.</p> | <p>St. Annaparochie Chatham 1944 July 14 1989 "For you make me glad by your deeds O Lord, I sing for joy at the works of your hand" (Ps. 92:4). With thanksgiving to God we will celebrate the 45th wedding anniversary of our parents and grandparents</p> <p>DON and ALICE SCHAT (nee Belmers)</p> <p>Best wishes and may God grant you many more years together. Love: Fred & Hennie Schat — Chatham Sean, Lara, Aaron, Jonathan, Adam Rick & Bev Schat — Beamsville Stacey Helen & Bill VanDyk — Chatham Paul, Danielle, Christopher Karln & Jun Terado — Toronto Ann & Al Guillen — Toronto Home address: Sunnybrook Apts. 102-50 Michener Rd., Chatham, ON N7L 4T2.</p> | <p>Aalten, Gld. Kelowna, B.C. 1939 1989 On Aug. 24, 1989, the Lord willing, we hope to celebrate the 50th wedding anniversary of our dear parents</p> <p>JOHANNES and HENDRIKA JANSSEN</p> <p>They emigrated to Edmonton, Alta., in March 1956 with six children and are now enjoying retirement in Kelowna, B.C. The children wish Mom and Dad God's richest blessings and continued good health for many years to come: Gerald Henk Dick John Joey Denise Home address: 590 Brighton Rd., Kelowna, BC V1X 5K5.</p> | <p><i>Congratulations to Johannes and Hendrika Jansen on their 50th wedding anniversary.</i></p> <p>Drayton Moorefield 1959 1989 Thirty years ago on July 10, 1959,</p> <p>WENDELL VANDEN HAZEL and DIANE HUBERTS</p> <p>were married in Drayton, Ont. Their children are: Ken & Helen Drier — Kitchener, Ont. Michelle, Michael Wayne Vanden Hazel — Listowel, Ont. Rose Vanden Hazel — Waterloo, Ont. Congratulations Mom and Dad, with all our love from your family! Home address: R.R.#2, Moorefield, ON N0G 2K0.</p> |

Classified

| Anniversaries | Obituaries | Help Wanted | Vacations | Summer Job Market |
|--|---|--|---|---|
| <p>1959 July 25 1989 "Cast all your cares upon him, for he cares for you." (1 Peter 5:7) With praise and thanksgiving to our heavenly Father, we wish to announce the 30th wedding anniversary of our parents WILLIAM and GERDA BOUWMA (nee Heindyk) God has so richly blessed us with a priceless and precious gift Our Parents. We pray that the Lord will continue to keep you in his care and that he will bless you with many more wonderful years together. With love from all of us: Karen & Glenn Flim — Whitby Sylvia & Andy Meima — Hampton Rob Bouwma & Debbie Winters — Whitby Home address: 143 Hazelwood Dr., Whitby, ON L1N 3L9.</p> | <p>After a brief illness, the Lord took unto himself on June 28, 1989, our dear son-in-law and brother-in-law HENRY DE BOER Diane, we commit you, Annette, Linda and Joe, Marlene, Owen and Brenda to the Lord's care and trust that he will comfort, strengthen and lead you. "For in all these things we are more than conquerors through him who loved us" (Rom. 8:37) Mother Brus Gerrit & Anne Ann & Conrad Margaret & Sibon Gerda & George Alice & Jake Christine & Jim Maria & Ken Nephews and nieces. "The Lord has taken The Lord has given Praised be the Lord." On June 28, 1989, after a short illness, the Lord took home unto himself</p> | <p>Young family living on the west mountain of Hamilton requires a warm, sensitive individual to provide top-quality child care in our home for three delightful children. Services needed for approximately two days per week, wages negotiable and references required. Please call (416) 575-7776 to arrange for interview.</p> | <p>Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 845-3405 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p> | <p>ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.</p> |
| | | <p>For Rent</p> | | <p>Employment wanted</p> |
| | | <p>One-bedroom mobile home in adult park, across the lake from Cypress Gardens in Winterhaven, Fla. Book now for reduced monthly rates before Christmas. Available from Sept. 25 till Dec. 22. \$400 U.S. per month. Phone (705) 526-3395.</p> | | <p>Young couple looking for dairy farm to operate on rental or share-base agreement. Also willing to look at other options. References available. Phone (519) 863-3176.</p> |
| <p>Obituaries</p> | | <p>New three-bedroom house for rent to Christian family on West Mountain, Hamilton, near Redeemer College. Asking between \$750 and \$850 per month. Phone (416) 648-4023.</p> | <p>Teachers</p> | <p>Teachers</p> |
| <p>As council of First Chr. Ref. Church, Brantford, Ont., we extend our condolences to Mrs. De Boer and her family relative to the passing away of her husband HENRY DE BOER on June 29, 1989. Mr. De Boer served with distinction as an office-bearer and we, too, shall miss him (Rom. 8:37). Council of First CRC, Brantford, Ont.</p> | <p>HENRY JELLE DE BOER in his 57th year. Beloved husband of Diane De Boer (nee Brus). Dear father and opa of: Annette Linda & Joe Plant Joseph, Jeremy, Heidi Lin (born June 29, 1989) Marlene Owen Brenda all of Brantford, Ont. Funeral service was held on June 30, 1989, in First CRC, Brantford, Ont. Rev. T. Hoogsteen officiating. "If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord." Rom. 14:8 Correspondence address: R.R.#7, Brantford, ON N3T 5L9.</p> | <p>Accommodations</p> | <p>PRINCE GEORGE, B.C.: Cedars Christian School requires a part-time qualified teacher for computer instruction (.1 for half year) to provide teacher-in-service and student instruction. Contact J. Reems at CCS, 701 N. Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.</p> | <p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of an additional part-time teacher (60 per cent) for Grade 5 or 6 (19 students). We therefore invite applications for this position. Please send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> |
| | | <p>Bed and Breakfast</p> | | |
| | | <p>Enjoy Dutch hospitality in beautiful Midland close to St. Marie and Martyr's Shrine and boat tours. Double: \$35, Single: \$30 per night. Phone (705) 526-3395.</p> | | |
| | | <p>Young man, sponsored by the Dutch "Jongeren Programma," is looking for room and board in the Cayuga or Hamilton area for one year, starting September 1989. For more information call: T. Van Reenen at (416) 772-3644 after 4 p.m.</p> | <p>Help Wanted</p> | <p>Help Wanted</p> |
| | | <p>Personal</p> | | |
| | | <p>Single Men and Women</p> | | |
| | | <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p> | | |
| | | <p>Vacations</p> | | |
| | | <p>RICE LAKE</p> | | |
| | | <p>Quiet family resort, lake-front housekeeping cottages, boats, motors, swimming, good fishing. Weekends and weekly, reasonable rates, brochure available. Vacancies starting August 12 to Labour Day weekend. Willowood Camp, R.R.#3, Box 1, Roseneath, ON K0K 2X0, or phone (416) 352-2821.</p> | | |
| | | <p>LANG'S RESORT</p> | | |
| | | <p>Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> | | |
| | <p>Help Wanted</p> | | | |
| | <p>Help wanted on dairy farm near Drayton, starting August or September. Call (519) 638-2271.</p> | | | |
| | | | | |
| | <p>Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to: Mutual Support Systems R.R. #1, Perry Rd. Wellandport, ON L0R 2J0 (416) 899-2311</p> | | | |
| <p>With sorrow and a sense of loss, the students and staff of Calvin Memorial Christian School share with the Zwart family in the traffic death of our friend and classmate SAMANTHA ZWART In her life Samantha showed that she too was God's workmanship, created in Christ Jesus (Eph. 2:10). We know she lives with him. Mr. and Mrs. Zwart, Rachel, Karen, and Joel, may the Lord continue to comfort and strengthen you and fill you with love and praise for him. The staff and students of Calvin Memorial Christian School, St. Catharines, Ont.</p> | | | | |

Classified/News

Vacationers beware!

TORONTO (MCCR) — Whether traipsing the globe or nestling into the same favourite holiday retreat every year, vacationers have to watch out for expensive pitfalls.

Timeshare holidays, long-lease campsites, cottage rentals and even traditional tours can each pose particular problems for unwary consumers, says Ontario Travel Registrar Hal Burns.

"Vacationers in most provinces are sheltered by extensive travel regulations and various companion consumer laws, but there are risks in every marketplace," says Burns of the Ministry of Consumer and Commercial Relations (MCCR). "People have got to take the time to protect themselves."

To help consumers plan vacations, MCCR has compiled a list of advice and resources related to common travel concerns.

• **Unsolicited "bargain holiday" offers:** Telephone offers of cheap or free vacations continue to flood into Canada from operations based largely in the United States. Most are outright scams in which unwary consumers are tricked or misled into giving their credit card numbers to the callers, says Burns. "Service charges" or "membership fees" sometimes involving hundreds of dollars are then put through on the cards.

"The solution is simple," Burns says. "Never give out your credit card number over the telephone unless you

initiate the call and are sure the company involved is reputable."

• **Timeshare resorts:** A legitimate and increasingly popular practice, timesharing involves buying the right to occupy a particular vacation property annually during a specified period for a certain number of years.

"You might, for example, buy the use of a two-bedroom California condo for the first three weeks of June from now until 2005," says Marilyn Gurevsky of MCCR. "For some people, that kind of arrangement is perfect, but these deals can be so complicated, I wouldn't sign without getting legal advice."

Many timeshares are marketed at high-pressure sales meetings. Potential customers

Holiday options exist for every taste and budget, but they all require research to avoid disappointments. To guard against buying swamp land, losing money in a travel scam or getting caught in an unfair lease for a campsite, do a bit of legwork in advance.

are often recruited with direct mail offers of "fabulous prizes" or free trips to tour the resort. Never sign up at the sales meeting, Gurevsky warns. Look around at other timeshares and weigh all the implications.

Do you really want to commit to spending every vacation in one place? Don't count on assurances that

timeshare trades can be arranged at other resorts, says Gurevsky.

How much are maintenance fees? Is the company financially sound? If it goes bankrupt, customers can lose everything.

• **Cottage rentals:** Consumers renting private cottages have complained about unacceptable conditions, lost deposits, and misleading advertising.

Advisors with MCCR in Ontario suggest getting references and checking them out. Ask for a rental agreement providing details about the accommodations and keep deposits to a minimum. Contact your province's ministry of tourism and recreation for further advice. A cottage rental directory is available.

• **Buying cottages:** Never buy land sight unseen, Gurevsky cautions. Inaccessible lots and swamps continue to be sold every year.

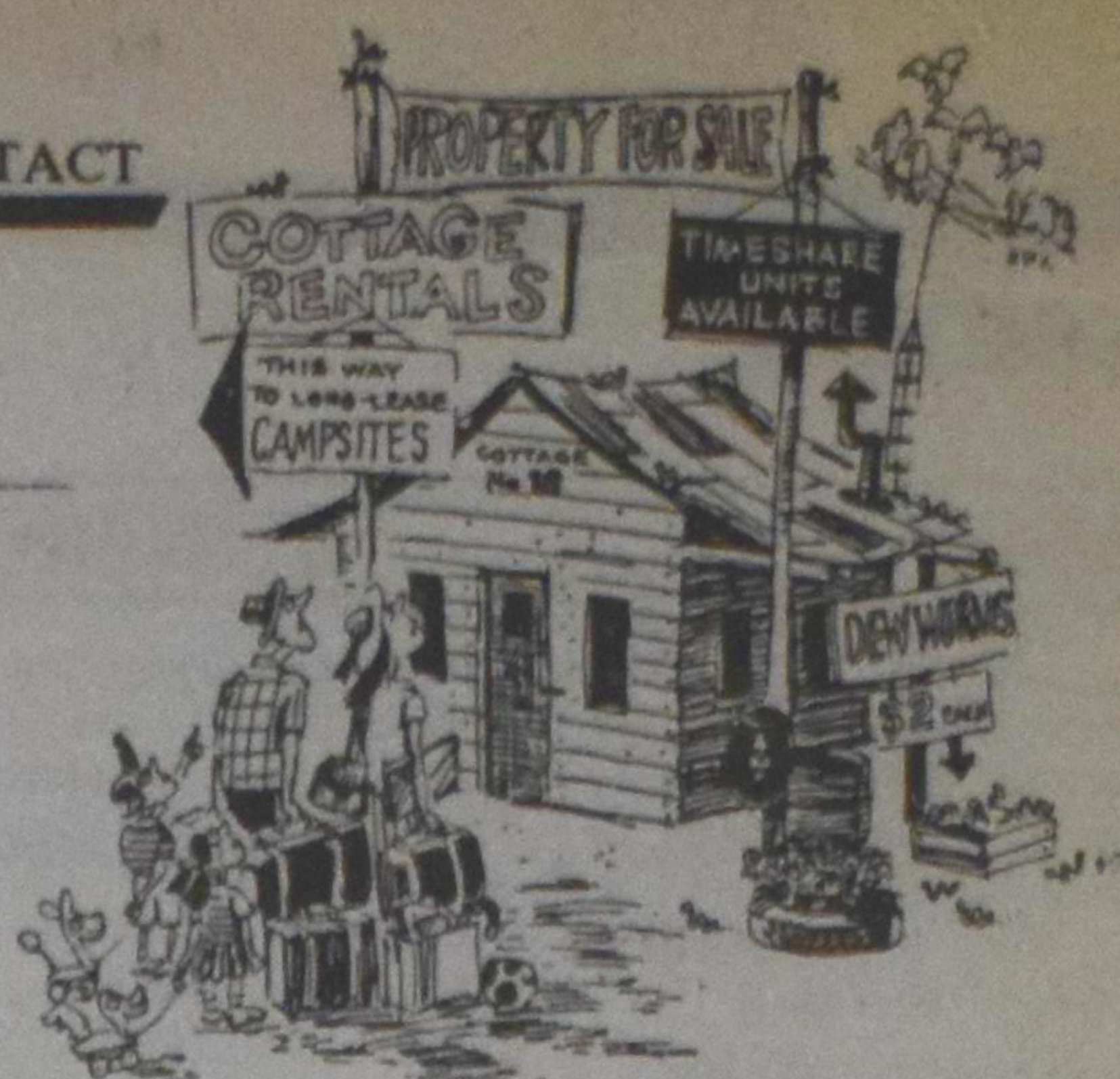
Insist on an up-to-date survey. Check right-of-ways, easements and access to waterways. Municipal staff can often quickly assess potential problems.

Always get a legal opinion of the offer to purchase before signing. Try to find a lawyer who works in the area where the land is located.

• **Long-lease campsites:** With leases ranging up to 20 years, these campsites can give vacationers long-term stability or long-term headaches. Don't sign up in a rush, Gurevsky warns.

If the landlord goes bankrupt, lease holders can be forced to move out. Annual maintenance fee increases can also cause problems, along with restrictions on landscaping and access to facilities. An MCCR brochure on campsites provides further information.

• **Traditional travel holidays:** The travel industry in Canada is extensively regulated to protect consumers. Safeguards include a compensation fund, strict advertising rules, and disclosure requirements. Ontario's MCCR brochure on travel was recently updated to cover many new regulations. Consumers who feel they have been misled or unfairly treated should contact the nearest Consumer Services Bureau of their province's equivalent ministry of consumer and commercial relations.



Calvinist Contact

Don't leave your parental home without it!



Yes, your parents have subscribed to *Calvinist Contact* for many years. But if you still think of C.C. as an immigrant tabloid with long obituaries, you have missed out on a lot of exciting reading of late.

Calvinist Contact is unique in that it appears weekly, is independent and looks at news and issues in a fresh and biblically sensitive way.

Do you want your marriage, family, job and entertainment lit up by scriptural ideas?

Try us, not because your parents started to read us in the '50s, but because you want to be challenged and enriched in the '90s.

We will send four complimentary issues to you. Complete the coupon below and mail it to:

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St. Catharines, ON L2W 1A1

____ I'm interested in receiving four complimentary issues.

____ I enclose \$16.50 for a six-month trial subscription.

Name _____

Address _____

City/Town _____ Code _____

Four Generations

We of the "VanderVeer" clan are happy to show off our four generations of men.

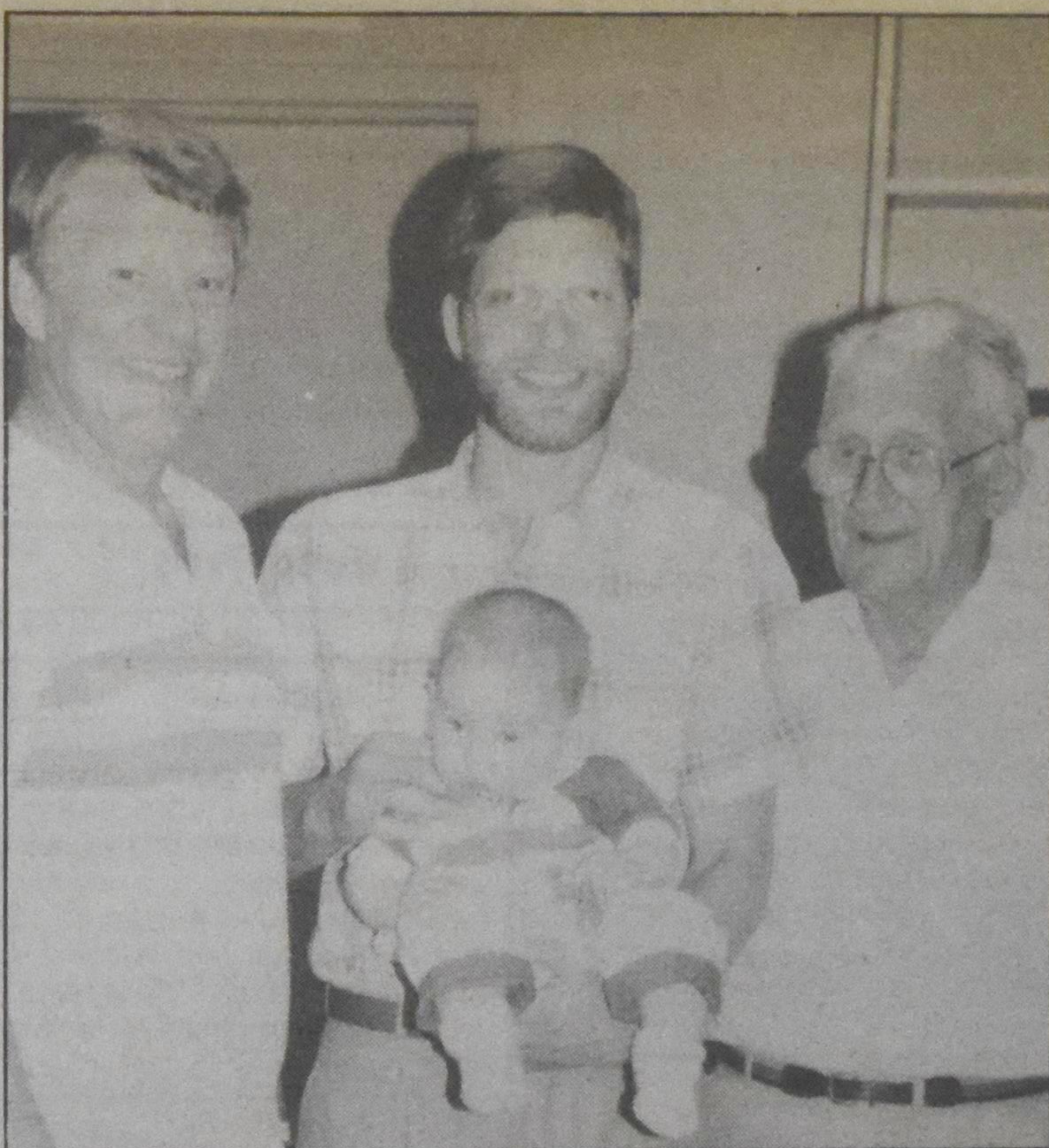
"Pake Jake" of Cornwall, retired now but very active in gardening and other hobbies.

"Grandpa Ed" who keeps all our telephones ringing as he works for Bell Canada International in Ottawa.

"Daddy Jack" an *astounding* fisherman like his dad and who's now summer pastor in Drayton CRC.

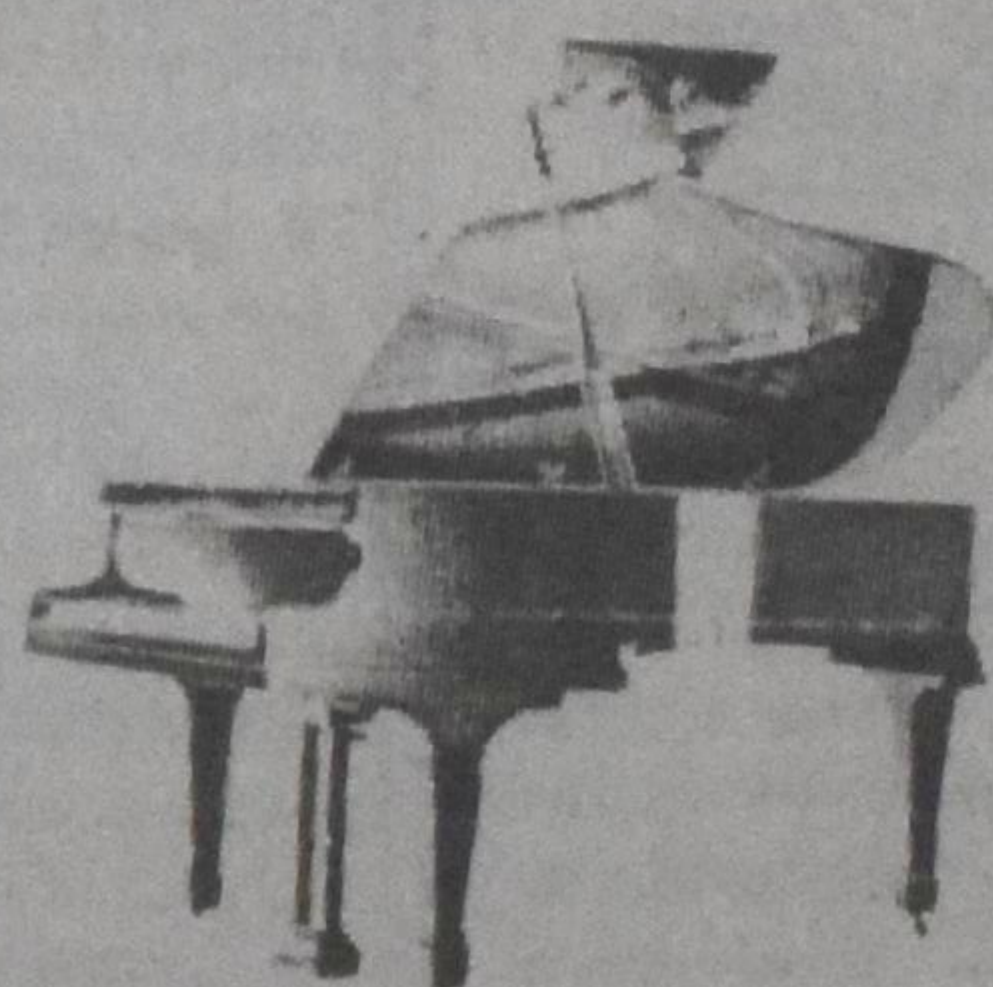
"Baby Sam" (short for Samuel) who's constantly exploring this new big world of his with his big blue beautiful eyes and adorable, ever-ready smile!

A great bunch and loved dearly by all of their female family members!



New/used **65 PIANOS** reconditioned

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Lesage
Sherlock-
manning



uprights
grands
consoles

Van Geest

HOUSE OF PIANOS INC.

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Events

00

Reünie Picnic — 19 augustus

voor Hastings en Campbellford. Dezelfde plaats: Country Rd. No. 2, 6 km van Hastings - west side, 10 km van Keene.

A. Kloosterman
R.R.#3, Hastings
(705) 696-2834

00


Financial assistance
is still available at
Dordt College
for the 1989/90
school year. It's not too
late to apply now!

As well as provincial funds, which the majority of the students receive, Dordt offers grants, loans, scholarships and work on campus. In addition, the exchange rate policy is still in effect where a student receives a \$460 - \$1,500 (U.S.) discount based on the exchange rate as of August 31, 1989.

To receive these benefits, all funds must be brought to Dordt in Canadian currency or cheques.

Call 1-800-343-6773 or 1-800-34-DORDT
for application forms.

Dordt College
Sioux Center, IA 51250



Weekly Puzzle

by Fred Toole

ACROSS

1 Out in front

6 Pro

9 Lineage diagram

13 Sulting

14 Lacking color

15 Rope fiber

16 Poker hand

18 San — (Riviera resort)

19 Animal gp.

20 Choir member

21 Gave up

22 Afr. pref.

23 "— Fideles"

24 Up in the air

28 Eng. ornament

30 Android

31 — of Gallile

32 Surprise attack

36 Defeat soundly

39 Aerial

41 Haruspex

42 "— a jolly good fellow"

44 Church body

45 Candles

48 In unison

49 Menace

52 Laugh loudly

54 Overweight

55 Formal dance

56 Too bad!

60 — of Clevea

61 Poker hand

63 Golf club

64 Afr. settler

65 Relative value

66 Envy and lust

67 Ky. neighbor

68 Mountain nymph

DOWN

1 Vipers

2 Pile

3 Clapton

4 Taj Mahal site

5 — gratias

6 Agents

7 Butterine

8 Legal fact

9 Poker hand

10 Orchestra section

11 Ir. patriot

12 Lyric poem

14 Majorca port

17 Obese

21 Alphabet run

22 Envelope abbr.

23 Author Milne

24 B.A. word

25 Knowledge handed down

26 Member of 10D

27 Poker hand

29 — culpa

33 A.D. word

34 Privy to

35 Miami's county

37 Atkins of music

38 Shoe width

40 Autocrat

43 Left the straight and narrow

46 Method

47 — plexus

49 Massenet opera

50 Matisse

51 Babbled

53 The total

55 Great favor

56 Like a wing

57 Pear-shaped instrument

58 World section

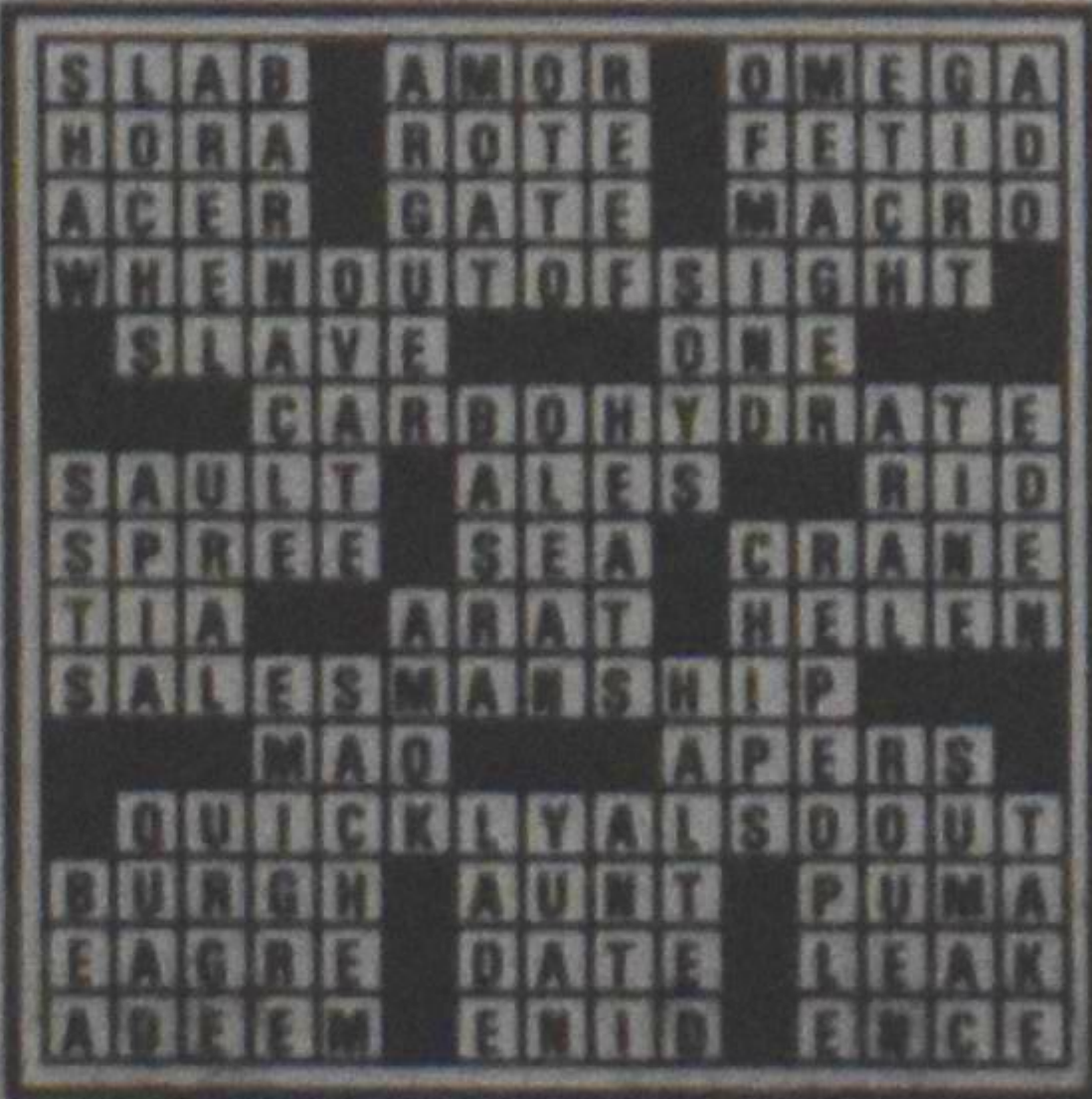
59 Wearing footwear

61 Baseball stat

62 To and —

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Last week's puzzle



Calendar of Events

July 30

Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster, Ont.

Aug. 4-7

31st ICS Niagara Family Conference, Fort Erie, Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.

Aug. 12-13

50th Anniversary of the CRC, Houston, B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.

Aug. 17

Senior Citizens' Day at Lakewood Christian Campgrounds, Forest, Ont. Speaker, special music and grandparents' mini-olympics. Bring own lunch!

Aug. 19

Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, Paris, Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.

Aug. 23

Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, Montreal, Que.

Sept. 3

Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, Ancaster, Ont.

Sept. 14

CFFO Prov. Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).

Sept. 16

32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, Beamsville, Ont.

Sept. 22-24

25th anniversary of Trinity Christian School, Burlington, Ont. Sept. 22: Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. Sept. 23: Open house at the school from 12-4 p.m. Sept. 24: Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.

Sept. 23

Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, Ancaster, Ont. To register contact: Olga Anjema, R.R.#2, Wyoming, ON N0N 1T0 or phone (519) 786-5557.

Sept. 22-23

All-Ontario CCM-CRC Conference in Maranatha CRC, Woodstock, Ont. Theme: "Contending for the faith according to the Word." For info. call (416) 562-5196.

Sept. 30

"Building a Better Workplace," A CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.

Oct. 4-16

Return engagement — "Trumpet and Organ" series. The Brouwer Brothers and organist Andre Knevel. For info. call Edward N. Zwart at (416) 643-3151.

Oct. 11

Fall rally of the Ottawa region CRC Ladies League commemorating 35th anniversary. Location: Athens, Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.

Oct. 14

Organ recital by John Wm. Vandertuin at Redeemer College, Ancaster, Ont. at 8 p.m.

Oct. 20-21

25th anniversary celebrations of London District Christian Secondary School, London, Ont. For info. contact Henk Vandezande at (519) 455-4360.

Oct. 21

30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton, Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511.

Oct. 21

1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton, Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.

Nov. 3-4

25th anniversary of the Christian School, Agassiz, B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848.

Nov. 9

CFFO Provincial Board meeting from 10 - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.)

Knox Christian School
R.R.#1, Bowmanville, ON L1C 3K2

announces the retirement of
George Hiemstra

George has been a faithful teacher at the school since 1963. Our prayer is that God may give him many happy years of active retirement and we thank God that he has been able to serve at this school for 26 years.

To all Calvinist Contact subscribers and
advertisers:

Only FIVE issues will be published
during July and August:

July 7, July 14, July 28, Aug. 18 and Aug. 25.

The Calvinist Contact office will be closed for
vacation from July 24 through August 7. Our office
will re-open Tuesday, August 8.

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:

July 14

July 28

August 18

August 25

Advertising deadline (4 p.m.)

July 5

July 12 (NOTE!)

August 9

August 16

Calvinist Contact will not publish: July 21, August 4
and August 11.

Your co-operation is appreciated. We wish you all a
relaxing holiday.

Stan de Jong
Manager

Why not
place your
event here?!

Church news

Christian Reformed Church

Called

— to Immanuel, Cornwall,
Ont., Cand. Andrew Van
Muyen.

Classis meetings

— Classis Huron will meet in
regular session on Wednesday,
Sept. 13, 1989, at 9:30 a.m.,
Collingwood CRC. All agenda
material must reach the stated
clerk by Aug. 14, 1989.

Dirk Miedema, Stated Clerk

— Classis Niagara will meet in
regular session on Wednesday,
Sept. 20, 1989, at 9 a.m.,
Rehoboth CRC, Niagara
Falls, Ont. All agenda material
must reach the stated clerk by
Aug. 3, 1989.

Gerrit Veeneman, Stated
Clerk

Books

Robert VanderVennen, book review editor

History

History from the armchair

realized that ultimately the best of human aspirations and triumphs is not enough to fulfil our destiny. Thus his essays also include the presentation of numerous heroes of the Christian faith. Reflection on their lives and sacrifices carry us to the most profound lessons of history.

Of the French Huguenots he says, "Here we are dealing, not with a pathetic group of pitiful figures, but with people whose names will live on in history as a shining example of the strength of their faith and conviction. May it be given to us and to those who come after us to stand in the same sturdy faith that through the ages has brought forth such champions as mentioned above — a faith that leads to life itself!"

John Martens' book unfortunately does suffer from a number of flaws. The author's prose betrays that English is not his mother tongue. Consequently, confusing sentences and butchered syntax sometimes obscure his meaning and are an obstacle to the reader.

In the second place, while the publication of this book was a major accomplishment by the Martens family, it suffers from poor editing and proofreading. Dates are occasionally incorrect, calculations are sometimes wrong, and sentences are incomplete or double printed. These are unfortunate annoyances that detract needlessly from a good book. Thirdly, the principle of selection of essays is sometimes unclear. For example, the essays on Napoleon, Robert Burns and St. Patrick don't fit with the unifying theme of the book, which is the Dutch contribution to the world. Finally, it would have been in order to identify the occasion and location of publication of each essay in this volume.

Despite these shortcomings, however, it is easy for many Calvinist Contact readers to identify with John Martens. Many share his sense of conflicting loyalties to the Dutch heritage, our Canadian society and to humankind in general. Even more, we recognize that none of these temporal communities can provide the rest that our restless hearts can find only in God. It is good to be reminded and to remind one another of the reality that while we live in this world and share in the task of building fair, compassionate and free societies, we must continue to look beyond the boundaries of this world to the fulfilment of our lives in the Kingdom of Heaven. John Martens' book is such a reminder. I recommend it.

and even sporting."

But despite Martens' obvious love for his native land, he was also deeply in love with his adopted country. Recalling his first encounter with Canadians during the liberation of the Netherlands from the Nazi occupation, Martens writes with obvious appreciation that "above all, the Canadian soldier proved to be human, not only in his behaviour towards children and hungry people, but also in his engaging sense of humour." Reflecting on his own immigration, he comments that Canada's "magnanimity and simple response of welcome to the forlorn and often confused and bewildered immigrant does not fail to turn the acquaintance of many a newcomer with this new land into a love affair."

However, Martens' appreciation of history was not simply a blind nationalist pride in either the Netherlands or Canada. He believed that the cherished triumphs of Dutch culture and the admirable magnanimity of the Canadian people are products of the best in all humanity's struggles and hopes. Canada's commitment to freedom, exemplified by its role in World War II, has marked her with a characteristic that is universally desirable, "for freedom was, and still is, cherished by most of mankind in the East as well as the West."

Christian lives teach lessons

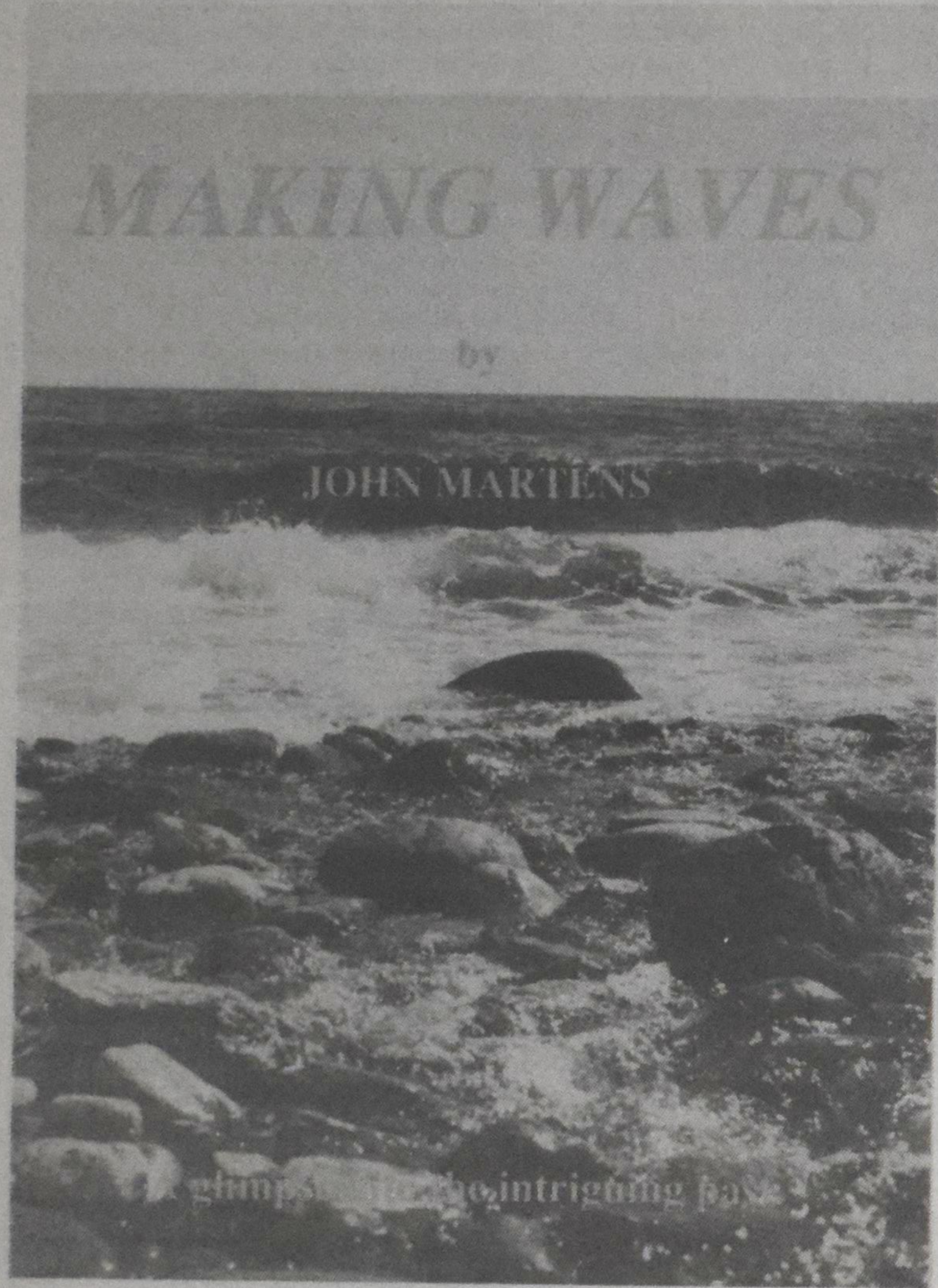
Nevertheless, Martens

Making Waves: A glimpse into the intriguing past, by John Martens. Listowel, Ont.: Dianna Martens, 1988. (243 Union St. E., N4W 2H1) \$15.95, incl. mailing. Softcover, 195 pp. Reviewed by Richard Vanderkloet, history teacher at Toronto District Christian High School.

When John Martens passed away two years ago the Dutch Canadian Calvinist community lost a precious son. For years his writings on historical subjects had contributed to that community's knowledge of its historical roots and therefore to its identity. John Martens' family has provided a great service to that community with the publication of this collection of his writings.

John Martens' historical essays are neither dull nor disconnected from the present. His imaginative reconstruction of past events and his running commentary on them are always provocative and stimulating. The unifying theme of these essays is their exploration into aspects of Dutch history and the contributions of the Dutch to the rest of the world.

It is obvious that Martens positively gloried in the accomplishments of the Dutch. He writes of the "indelible mark" of the Dutch that has been left on numerous places throughout the world, of national traits such as "tenacity in the face of adversity," and of the Dutch people as "inquisitive, open



Friends of God

Wayne Brouwer

Exam time

"He observes the sons of men; his eyes examine them." (Ps. 11:4)

J. Robert Oppenheimer was the brilliant physicist who supervised development of the atomic bomb. When he was examined for his doctorate at Gottingen University, Professor James Franck was his principle questioner. But the young Oppenheimer was unusually well prepared for the ordeal, and when Franck emerged, he remarked to a colleague with obvious relief, "I got out of there just in time. He was beginning to ask me questions!"

Tough questions

Examinations are rarely fun. They are meant to find out where we are at, what we know and who we are. Sometimes we can bluff our way through. Writer Gertrude Stein happened to be a special favourite of her professor William James at Radcliffe College. Unprepared for a test after a night of partying, she boldly wrote, "Dear Professor James, I am so sorry but I do not feel a bit like writing an examination paper on philosophy today." Her brash honesty and his feelings toward her resulted in a full pardon: she passed anyway!

But most times examiners have little mercy. When William Lyon Phelps was professor of English literature at Yale University, he received a student's test paper shortly before Christmas with this note: "God only knows the answer to this question. Merry Christmas!"

Phelps added a line of his own: "God gets an A. You get an F. Happy New Year!"

Quality control

"God gets an A." That's really David's affirmation in Psalm 11. God is the Great Examiner of hearts who always knows the right questions and never fails at the answers. Nobody pulls a fast one. Nobody bluffs her way though.

Our standards rarely match his assessment of our lives. We're more like the major Canadian corporation which has this official policy: if less than five lawsuits or grievances are filed against it over any single product or service, quality is deemed satisfactory. It's no longer a matter of doing things right, but what margin of deficiency will allow for maximum profits.

Absolutes

But with God there is no margin of deficiency. His assessment is always accurate. His grading is never done on the curve. And that is the great comfort of David. Where there is wickedness and violence, he will not turn a polite smile of social kindness. He examines! He sees! He tests according to absolute standards! And he will mark with profound judgment the final grade.

But isn't David also afraid? He knows the failings in his own life. "What's good for the goose is good for the gander!" we say. Shouldn't he, too, fear the last report card?

He might, except for one thing. Verse 4 opens by reminding us that "The Lord is in his holy temple," and that makes all the difference in the world. You see, the temple was the one place where "Fs" could be traded for "As," and failures could become successes. The secret was not in bluffing the examiner, or sliding the grading scale; the secret was in the mercy seat at the heart of the temple on which the official examiner of human hearts sat.

During the 19th century, all Oxford graduates were required to translate a portion of the Greek New Testament aloud. Oscar Wilde was assigned a passage from the Passion story of Jesus. His translation was fluent and accurate. Satisfied with his skill, the examiners told him he could stop. But he ignored them and continued to translate. Several times more they tried to call a halt to his reading. Finally he looked up and said, "Oh, do let me go on! I want to see how it ends!"

That's the end that matters: the grades are accurate and the results posted for all to see. No one emerges innocent. But those who are tired of wickedness can become righteous. And only they will see the Great Examiner with no fear (vs. 7).

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